

THE
CHRISTIAN
DAILY VVALKE
in holy Securitie
and Peace.

Being an Answer to these Questions,

1. How a man may doe each present day's worke,
with Christian Chearefulness?
2. How to beare each present dayes crosse with
Christian Patience?

Containing familiar directions shewing.

1. How to walke with God in the whole course
of a mans life.
2. How to be upright in the said walking.
3. How to live without taking care or thought
in any thing.
4. How to get and keepe true peace with God;
wherein are manifold helpe to prevent and
remove damnable presumption; also to quiet
and to ease distressed Consciences.

The first three intended onely, for private vses,
but now (through importunity) with the
fourth, published for the common good.

By Henry Scudder Preacher of the Word.

Isaiah, 30. 21.

Thine eares shall heare a voice behind thee say-
ing; This is the way, walke ye in it.

L O N D O N.

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To the Reader.

whence it is called *doğa*. Wordly, & bodily pleasures are excessively desired, as drink in a feaver, or drop-sie, better it is to be without the malady then to enioy that remedy. Riches are desired not for themselves but for the sustenance of life. Life is not so much desired for it selfe as for the enioynment of happinesse, which when a man hath sought in the laboring of earthly vanities, after much vexation, and disquietment of spirit, he must conclude that it is onely in that truest, & chiefest good which is the fountaine, whence true delight first floweth, and the object, wherein at last it resteth.

Secondly. That is mans happinesse, in the possession and enioyment wherof his heart resteth best satisfied. So far a man is from true happinesse as he is from full contentment in that which he enioyes. The bee would not sit upon so many flowers if she could gather honey enough from any one, neither would Salomon.

Tristes enim esse voluptatum, quisquis remissioni Suium libidinum vult, intelliget: quia si beatas efficere possent, nihil causa esset quin perirent quique beati esse dicantur.
Boetius de consol. 3.
prof 7.

To the Reader.

Ier. 2. 13.

Gen 3. 5.

Temple of Solomon.
Constitution.

Salomon have tryed so many conclusions, if the enjoyment of any creature could have made him happy. Would you know the cause why so many (like Ixion) make lone to shadowes and leave the substance, or (that I may speake in a better phrase) forsake the fountaine of living water? and dig to themselves broken Cisternesthat will hold no water? Erecfly, it is because man, who in his pride would bane seene as much as God, is now become so blind that he seeth not himselfe. For if men knew either the disposition of their soules by creation, or the distemper of their soules by corruption, they would easily escap: this delusion. 1. The soule is a spirital substance whose original is from God, and therefore its rest must be in God, as the river runne into the sea, and as every body rests in its centre. The noblest faculties are abused not improved, abused not employed, vex-

ed

To the Reader.

ed, not satisfied, when they are
yeaked and subiected to these infe-
rior objects, as when Nebuchad-
nezzar fed amongst beastes. Or
as when they that were brought
vp in Scarlet embraced the
dung. Or as when Servants rode
on horse-backe, and Masters
walked like Seruants on the
ground, or as when 70. Kings
like dogs did eate bread vnder
Adoni-bezecks table, or as when
Sampson made the Philistines
merry with his eyes put out. 2.
Consider the soule as it is now in
this state of corruption, nothing can
now content it, but that which can
cure it. The soule is full of sin, which
is the most painfull sickness, hence
the Prophet compares wicked men
to the raging waves of the Sea,
that is never at rest, & the waters
cast up mire & dirt; what will you
doe to comfort him that is heart-
sicke? Bring him the choicest de-
licates; He cannot relish them;
Comfort him about with merry

Dan. 4. 29.

Lam. 4. 9.

Ecclesi. 10.

7.
Iudge. 1. 7.

Iudge. 16.

Eli. 3. 7. 1. 20.

To the Reader.

company, and musicke. Its tedious
and troublesome to him: bring him
to a better Chamber, lay him in an
easier bed; all will not satisfie him.
Bring the Physition to him;
then hee conceives hopes, let the
Physition cure him of his distemper,
and then he wil eate coarser meat,
with a better stomacke, and sleepe
on a harder bed, in a worse cham-
ber, with a more quiet, and conten-
ted heart.

Just so it is with a guilty Con-
science, though hee is not alwayes
sensible of it. What comfort can
his freinds give him when God is
his enemy? What delight can he
take in his stately buildings, or
frequent visits, who may expect,
even this night, to have his soule
fetcht away from him, and to be
cast into hell amongst Devils?
What is a golden chaine about a
Leperous person, or the richest ap-
parail upon a dead carcasse? Or,
what comfort will a costly banquet
yeeld to a condemned malefactor,
who

Luk. 12. 20.

To the Reader.

who is now going to execution? Surely no more then Adā found, when he had sinned, in the Garden, or then Hamon had, when Asuerus frowned on him, in the banquet. On the other side. Let a man be in peace with God, and in a sweet communion, inioy the influence of beauenly graces, and comforts in his soule, he can reioyce in tribulation, Sing in prison, Solace himself in death, and comfort his soule against principallities, and powers, tribulation, and anguish, height, and depth, things present, and things to come. This true happinesse, which all men desire, (but most misse it, by mistaking the ready way conducing to it,) is the subiect matter of this booke. Here you shall learne the right way of peace. How a man may doe every daies duty, conscionably, & beare every dayes Crosse comfortably; receiue it thankfully, and read it carefully.

But

Gen 3.10.
Eliu 2.6.7.
8.

Rom 5.3.

Act. 16.25.

Psal 13.4.

Esay 38.3.

Rom 8.38.
39.

Rom. 3.

To the Reader.

Obiect. 1.

Ans.

Luk 13.24.

But this course is too strict?
In bodily distempers we account
that Physician the wisest, and best,
who regards more the health then
the will of his patient. The Carpen-
ter squares his worke by the rule,
not the rule by his work. Oh miser-
able man, what an Antipathy a-
gainst truth is in this cursed corrup-
ted nature, which had rather pers-
evert by false principles, then be saved
by receiving & obeying the truth!
But secondly, as its strict so its
necessary, and in that case, strict-
ness doth not blunt, but sharpen
the edge of industry to duty. There-
fore saith our Saviour, Strive to
enter in at the straight gate, that
is, therefore strive to enter because
the gate is strait. Bradford well
compared the way of religion to a
narrow bridge over a large and
deepe river, from which the least
turning awry is dangerous. We
see into what a Gulfe of misery
Adam plunged himselfe, and his
posterity by stepping aside from
Gods

To the Reader.

Gods way. Therefore forget not these rules of the Apostle. Walke Circumspectly, and make strait steps to your Iecte, least that which is halting be turned out of the way.

But many of Gods children attaine not to this strictnesse, yet are saved.

Its true, though all Gods children trauele to one country, yet not with equal agilitie and speed. they al shoute at one marke, yet not with the same dexteritie and strength. Some difference there is in the outward action, none in their inward intention. Some inequalitye there is in the event, none in the affection: in degrees there is some disparity, none in truth and uprightness. All that are regenerate are alike strict in these five things, at least. First, they haue but one path, one way wherein they all walke. Secondly, they haue but one rule to guide them in that way, which they all follow.

Eph. 5. 15.

Βαίνετε

πρὸς ἀρετήν

ὡς πρὸς

παλιν.

Heb. 12. 13

Obsec. 2.

Ans.

Esa. 35. 8.

Gal. 6. 15.

16

To the Reader.

2 Pet 3.5.

Rom. 1.18.

Ier. 6.16.

Luk 1.9.

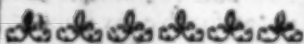
Heb. 13.19

Gen. 17.1.

Gal 6.1.

καταπλα-
σι.

follow. Thirdly, All their eyes are upon this rule, so as they are not willingly ignorant of any truth. Nor doe they suppress, or detain any known truth in vnrighteousness, but they stand in the waies, and aske for the old way, which is the good way. Fourthly. They all desire, and endeavour to obey every truth; not onely to walke in all the Commandements of God without reproofe, before men, but also, in all things, to liue honestly, and vprightly, before God. Fifthly. If they fall, by occasion (as a member may, by accident, be disioynted) yet they are in paine till they be set right againe; if they stumble, thorough infirmities, (as sheep may slip into a puddle) yet they will not lye down, and wallow in the mire, which is the property of Swine: if they are sometimes drawne aside, by violent temptations, or step aside, by mistake, yet they will not walke on in the Counsaile of the wicked



THE CHRISTIANS
daily Walke.

CHAP. I.

*Of walking with God in
generall.*



Beloued friend ,
observing your
forwardnesse and
zeale in seeking
to know how you might
please God , and saue your
soule : I thought it would
be acceptable and profita-
ble to you , if I should , by
the infallible rule of Gods
word , direct you how with
most certaintie , speed , and
ease , you might attaine to
this your holy aime. Where-
fore , (considering that most
of Gods children doe make
A their

*The occasi-
on of these
directions.*

their liues vnprofitable, and vncomfortable, by troubling themselves about many things, and that too much in things *lesse needfull*; likewise by caring for and feareing what shall betyde them hereafter) that you might compasse *that one thing needfull*, and containe your self within your owne *line*, and *calling*, amongst other things, I exhorted you heedfully to apply your selfe to doe *each present dayes worke with Christian chearefullnes*, and to beare each *present dayes euill with Christian patience*. Whereupon, in your next letters, you earnestly intreated me to giue you directions to that purpose. What my meditations then afforded, I wrote to you. Since that tyme I haue preached of walking with God in vprightnesse out of Gen. 17. 1. and of freedome from carefullnes.

fullnes. Also of the excellencie, and meanes, of peace with God out of Philip. 4. 6. Now, out of those Sermons, and from fresh meditations and collections, I have compiled into a short summe, so much as I think may be sufficient to satisfie your desire touching these demands. The best way to please God, and the neereſt and readieſt way to heaven, as also to get a chearefull and quiet heart in the meane time till you come thither, is, *To walke with God in vprightnes, being carefull in nothing: but in eury thing, by prayers and supplications, with thanksgivings, making your requests knowne vnto God. Which if you doe, The peace of God which posseseth all vnderstanding shall so establiſh and guard your heart, and minde in and through Christ Iesuu; that you may liue in an Heauen vpon*

*The Summe
of the fol-
lowing di-
scourse.*

You must
walke with
God.

a Gen. 5.
22. 24.

b Gen 6.9

c Job. 1. 1.

d 1. King.
2. 4.

e Luke 1. 6.

f Gen. 5.
24.

g Heb. 11.

1. 6.

h Coloss.

3. 7.

Earth, and may be ioyous and comfortable in all estates and condicions of life whatsoeuer.

That you should walke with God in vprightnes is commended to you in the cloud of Examples of *Enoch*, *Noah*, *Iob*, *David*, *Zecharias* and *Elizabeth*, with many other renowned in *Scripture*. And is commanded to Abraham, and in him to all the faithfull. Gen. 17. 1.

To *live by faith* (which is, to frame your life according to the will of God reuealed in his word the obiekt of faith) and to *walke with God*, are all one. *Enoch* was said to haue walked with God, what was this els but to *belieue* and rest on God, whereby he pleased him? For according to what we *live*, according to that we are said to walke. The morall actions of mans life are aptly resembled by the Metaphor

Metaphor of Walking , which , is a mouing from one place to an other. No man while he liueth here is at *home* in the place where he shall be. There are two contrary *Homes* to which euery man is alwayes going, either to *Heauen*, or to *Hell*. Euery action of man is one pace or steppe whereby he goeth to the one place or the other. The *holines* or *wickednes* of the *action* is the seuerall way to the place of *happines* or place of *Torment*.

So that Gods owne children, while they liue in this world a pilgrims and strangers , are but in the *way*, not in the *Country* which they seeke, which is *heauenly*.

This life of faith and holines, what is it, but a going out of a mans selfe, and a continuall *returning* to God from the way of sinne and death,

Heb. 11. 9.
to 16.

1. Thessl.
9.

Ephel. 2.
10.

and a settled going forward in all those acts of Obedience which God hath ordained to be the way for all his children to walke in vnto eternall life?

A godly life is saide to be a walking with God in respect of foure things that concurre thereunto.

How many
things con-
cur in our
walke with
God.

i Isai. 42. 6.

& Rom. 3.

12.

i Heb. 10.

20.

ii Heb. 6.

1.

ii Coloss.

2. 6. 7.

First whereas by Sinne we naturally are ⁱ departed from God, and haue gone ^a away from his wayes which he hath appointed for vs, we by the ⁱ new and liuing way are brought neere to God and are set in the wayes of God by Repentance from dead workes, and by faith towards God in Christ Iesus; which are the first ^m principles of true Religion, necessarily to be presupposed to be the first steppes in this walking with God. Now to belecue & to continue in the faith, is, to ⁿ walke in Christ, therefore to walke with God.

Secondly

Secondly the reuealed will of God is called Gods way, because in it God doth as it were come forth of his *holy place* and out of the *secret* of his *holy Maieſtie*, to shew his people their way to him, & so takes them along to him selfe; according to that in the *Pſal.* *Righteousnes shall goe before him, and shall set vs in the way of his ſteppes.* Now this way of righteouſnes reuealed in the word is the rule of a godly life; He which walketh according to Gods law is ſaide to walke before God, (cōpare 1 King. 8. 25. with 2 Cron. 6. 16.) So that he which walketh according to Gods will in the paſſages and turnings of his life, keeping him ſelf to this rule, *walketh with God.*

Thirdly, he that liueth a godly life walketh after the Spirit, not after the fleſh. He is led by the Spirit of God

A 4 hauing

Pſal 119.
13.

Rom. 8. 1.
14.

Gal. 5. 16.
17.

having him for his guide; wherefore in this respect he is said to *walk with God.*

o Isai. 64.

5.

p Psal. 16.

8.

q Heb. 11.

27.

r 1. Cor.

2. 17.

Fourthly, that a man may live godly, it is requisite that by the eye of faith he see God present before him in all his actions; thinking of him oft vpon all occasions, *o remembering him in his wayes?* Setting the Lord *alwayes before him,* as David did. *Seeing him that is invisible,* as Moses did. Doing all things as Saint Paul did preach, *as of God, in the sight of God.* Now he that so walketh that he *alwayes obserueth Gods presence & keepeth him still in his eye* in the course of his life, must needs be saide to *walke with God.*

Would you (in a word) know when you walke with God? When you dayly goe on to repent of sinnes past. When you beleue in Christ Iesus for pardon, and beleue his word for direction. When
you

you walk not according to the will of man, but of God. When you walke not after the flesh but after the Spirit. When you set God before you, & walk as in his sight; then you walke with, before, after, and according to God: for all these are vnderstood in one sense.

That you may walk with God; Consider these arguments farther to conuince and induce you.

First you are commanded *to walke as Christ walked*; and it concernes you so to doe if you would approue your selfe to bee a member of his body: for it is monstrous, and impossible that the head should goe one way and the body another. Now our Sauiour obserued all the three later requisities of walking with God. The former, namely, iustifying faith and repēcance belonged not to him,

A 5 because

*Reasons
why Christi-
ans should
walke with
God.*

1. Ioh. 2.
6.

because he was without Sinne.

Secondly, it is all which the Lord requireth of you for all his loue and goodnes shewed vnto you, in creating, preserving, redeeming, and saving you. For what doth the Lord require of you but to *doe iustly, and to loue mercy, and to walke humbly with your God?*

Thirdly, if you walke with God, and keepe close to him, you shall be sure to goe in the right way, in that *good old way* which is called the *way of holines*: in a most *streight*, most *neere*, & (to a spirituall man) most *pleasant way*, whose *pathes are peace* which endeth in the *rest of your soule*. For God teacheth his children to *choose this way*. And if they happen to erre, or to doubt of their way, they shall heare the voice of Gods Spirit behinde them, saying; *This is the way. walke in it.*

Fourthly.

Micah. 6. 8.

Jerem. 6.

16.

Isai. 35. 2.

Pro. 3.

17.

Jerem.

5. 16.

Isai. 48.

17.

Psal. 25.

12.

Isai. 30.

21.

Fourthly; if you walke with God, you shall *walke safely*; you shall not neede *to feare though ten thousands set themselves against you*. For his presence is with you, and for you. His holy *Angells* encampe about you. And while you walke in his wayes, they are charged to *support you*, lest you should receiue any harme.

Psal. 3. 5.
6.

Psal. 34. 7.

Psal. 91.
11, 12.

Fiftly, *When you walke with God* (though you be alone and without all other companions) *you doe walke with the best company*, euen such whercof there is most neede, and best vse. While God and you walke together, you haue an aduantage aboue all that walk not with him. For you haue a blessed opportunity of that holy acquaintance with God which is required in *Iob. 22. 21. vnto 24.* you haue opportunity to speake vnto him, to aske his aduise in euery thing
praying

Gen. 24.

praying with assurance of a gracious hearing. *Abraham* and his faithfull seruant made vse of their walking with God for these purposes. Is it not a rare fauour that the most high God shall vouchsafe to come downe from Heauen and walke on earth with base man? It would be therefore shamefull and hatefull ingratitude not to accept this offer, and not to obey this charge, to walke with him.

Gen. 39. 9

Sixtly, to see the Lord alwayes in your sight is an excellent preservative and restrains from sinne. With this sheild chaste *Ioseph* did repell and quench the fiery darts of the temptations of his leude Mistris. For who is so foolish, and shamelesse, as to transgresse wittingly the iust lawes of a Father, King, and Iudge, knowing that he is present, and doth obserue him with dete-

detestation, if he so doe.

Seauenthy, *to haue the Lord alwayes in your eye and thought* is an excellent remedie against spiritual sloth and negligence in good duties, and it is a sharpe spurre to quicken you and make you diligent and abundant in the worke of the Lord. What seruant can be sloathfull and false in his Masters sight? And what master will keepe a seruant that will not obserue him & doe his commandes while he himselfe looketh on?

Psal. 119.
163.

Eightly, *Walking with God, in manner aboue saide*, doth exceedingly * please God, please Gods holy * Angels, please Gods faithfull * ministers, and doth please and strengthen * all the good people of God, with whom you doe conuerse. It is to walke worthy of God in * all well pleasing.

a Heb. 11.
5.
b 1. Cor.
11. 10.
c 1. Ioh. 4.
d Psal. 119.
74.

e Coloss. 1.
9 10.

Ninthly, *Thou walking with God,*

1. King. 8.
23. God, you shall be assured of
Gods mercie and gracious fa-
uour. He keepeth covenant and
mercie with all his seruantes
that walke before him with all
their heart. When you doe
thus walke in the light, you
have a gracious fellowship
1. Ioh. 1. 7. with God, and the blood of
Iesus Christ cleanseth you from
Rom. 8. 1. all Sinne. There is no con-
demnation to you which thus
walke. Your flesh when you
dye shall rest in hope. For to
them that set God before
them he doeth shew the path
Psal. 16. of life, which will bring them
vnto, 12 v. into his glorious presence,
where are fulnes of ioyes and
pleasures for euermore.

Any one of these motives,
aduisedly thought vpon by
an humble and prayerfull
person, were enough to per-
swade to this holy walking
with God.

Notwithstanding, it is wee-
full

full to confider, how few there be which walke thus. For most men *'seeke not after God, God is not in all their thoughts;* they walke in the *'vanitie of their mindes'; After their owne lusts, the^a lust of the flesh, the lust of the eye, and the pride of life: walking according to the course of this world, according to the will of Satan, the¹ Prince of the power of the ayre; the Spirit that now worketh in the children of disobedience. Who refuse to returne, or to call themselves into question, though God doe wayte and hearken for it, no, not so much as to say, *what have we done?* But every one runneth to his course as the horse rusheth into the battell.*

Now touching all that walks thus contrary unto God, God hath saide that he will *set his face against them, and*
punish

f Psal. 10.
4.
g Ephes. 4.
17.
i 2. Pet. 3.
1.
k 1. Ioh 2.
16.
l Ephes. 2.
2.

1et. 8. 9.

Leuit. 26.
21. to 28.

Philip. 3.
18. 19.

punish them *seuen tymes*. And if yet they will walke contrary to him, he will walke contrary to them in fury, and punish them *seuen times, and seuen times more for their sinnes*. And if yet they will walke in impenitencie notwithstanding Gods offer of mercie to them in *Christ*, *Saint Paul* could not speake of such with drye eyes, but peremptorily pronounceth that their end is destruction.

As for your selfe, I will say no more but this, Weigh well the premises, compare the way, wherein you walke with God, with all other wayes, compare company with all other company, compare guide with guides, and compare the issues and end of this way with the issues and end of all other wayes: and the choise of your walke will easily and quickly bee made.

Thus much bee saide in
gene-

generall of walking with
God.

CHAP. II.

*How to walke with God in all
things at all times.*

THe Commandement to
walke with God is indefi-
nite, without limitation, ther-
fore must bee vnderstood to
be a walking with him in all
things, and that, at all times,
in all companies, and in all
changes, conditions, and estates
of your life whatsoever. To
walke with God in grosse is
not sufficient.

You are not dispensed with
for any moment of your life:
but *all the dayes* of your life,
and *each day* of your life, and
each houre of that day, and
each minute of that houre, you
must passe the *time*, the whole
time

*Man must
walke with
his God in
every point
of time.*

1. Pet.

17.

Pro. 23.
17.

Act. 24.
16.

1. Pet. 4. 2.

Heb. 3. 12.

*Reasons
why a man
must walke
with God
at all times.*

Luk. 1.
74 75.

Prou. 6.
21, 22.

time of your dwelling here in feare; euen *all the day long* saith Salomon. You must indeuour to haue a conscience voide of offence *alwayes*. You must liue the *rest of your life*, not to the lusts of men, but to the will of God; takeing heede lest at *any time* there bee in you an euill heart of vnbeleefe departing from the liuing God.

1. For this end Christ did redeeme you from the hands of your enemies, that you might serue him in holines and righteousness (which is the same with walking with God) *all the dayes of your life* without feare.

2. The end of the instructions of the word, which is the light to your feete in this walking, is, that it be bound vpon your heart *continually* to leade, keepe, and talke with you *at all times*.

3 The

3 The lusts of your owne heart, and your aduersary the deuill lye *alwayes* vpon the aduantage to stay you or to diuert you out of your godly course, so that, vpon euery intermission of your holy care to please God, they take their opportunity to surprisye you.

4 You are accountable vnto God for losing and mispending *all that precious time* wherein you doe not walke in his wayes.

5 Besides, he that hath much worke to doe, or that is in a long iourney, or is running a race for a wager, hath no neede to lose *any time*. If you be call behinde in your worke and race, you will hardly recouer your losse but with much sorrow, and with renewed faith and with more than ordinary repentance.

Wherefore, when you doe awake in the night, or in the mor-

q Psal. 16.

8.

Act. 2. 25.

r Psal. 63.

6.

f Psal 139.

18.

f Psal. 119.

147. 148.

*How to
awake with
God.*

u Psal 127.

2.

w Pron. 6.

12.

k Lament.

3. 22. 23.

morning, and while you are awake in the day, and when you betake your selfe to sleepe at night, you must as *Christ*, (foreshadowed in *Dauid* did) haue thoughts on God, and ¹ *set him alwayes before you.* ² *When I awake I am still with thee*, saith *Dauid*, and *in the night he remembered God*, and his hope and ³ *meditation was on Gods word.*

¹ In the instant of awaking let your heart bee list vp to God with a thankefull acknowledgement of his mercie to you. For it is hee that giueth his ² *beloued sleepe*, who keepeth you both in soule and body ³ *while you sleepe*: Who reneweth his mercies *euery morning*: for while you sleepe, you are as it were out of actuall possession of your selfe, and all things else. Now it was God that kept you, and all that you had, restoring them

them againe, with many new mercies when you wake.

2 Arise *early in the morning* (if you bee not necessarily hindred, following the example of our *Saviour Christ*, and of the *good housewife* in the Prouerbes. For this, ordinarily, will make much for the health of your body, and for the thrift both of your temporall, and spirituall state, for hereby you shall haue the day before you, and shall gaine the most, and the fittest times for exercises of religion, and for the workes of your calling.

3 In the time *betwixt your awaking and arising* (if other pertinent and profitable thoughts offer not themselves) it will be vsfull to thinke vpon some of these. I must *awake from the sleepe of Sinne to Righteousnes*, as well as out of *bodily sleepe vnto labour*

Ioh. 8. 12.

Pro. 31.
15.

a Ephes 5.
14.
1 Cor. 15.
34.

b Rom. 13.
11. 12. 13.

e 1. Cor.
15. 51.
d 1. Theff.
4. 16.
e Psal. 17.
15.

Fit medi-
tations whē
a man doth
apparrell
himselfe.

bour in my calling. The ³ night
is farre spent, the day is at hand,
I must therefore cast off the
workes of darkenes, & put on the
armour of light. I must walke ho-
nestly as in the day. I am by
the light of grace, and knowledge
to arise and walke in it, as well
as by the light of the Sun to walke
by it. Thinke also of your
awaking out of the sleepe, of
death, and of the ⁴ grane at the
sound of the ⁴ last Trumpet,
and of your blessed resurrecti-
on vnto glory at the last day. It
was one of *Davids* sweet
thoughts (speaking to God)
*When I awake I shall bee sa-
tisfied with thy likenes.*

When you arise, and appar-
rell your selfe, lose not that
prime time, when your wit is
freshest, with vncertaine, im-
pertinent, boundlesse and
fruitlesse thoughts, as it is the
fashion of most men and
women for to doe. This is a
fit

fit time to think vpon the cause why you haue neede of apparrell, namely the fall and sinne of your first parēts, which from them is deriued to you. For before their fall *their nakednes was their comelines*; and seeing it, they were not asbamed. It will likewise be to good purpose to consider what base stuffe the wise prouidence of God hath appointed to be the matter of aparrell.

Gen. 2. 25.

The Rindes of plantes, the Skinner, Haire, or wooll of brute beasts, and the Spittle of the Silkworme; very excrements and cast apparrell of unreasonable creatures. Which, as it doth magnifie the wisdom, power, and goodnes of God, in choosing, and turning such meane things to such excellent vse: so it should humble and keepe downe the pride of man. For what man hath his right vse of reason

sonne can be so foolish, as to be proud of the badge of his shame, euen of that apparrell, for which (vnder God) he is beholding to very plants and beasts?

Now also is a good time to call to minde what rules are to be obserued, that you may apparrell your selfe so, as doth become one that professeth godlines: namely,

That your apparrell for matter and fashion doe sute with your generall and speciall calling, and with your estate, sex, and age.

That your wearing your apparrell be for health, honesty, and comelines.

3 That you rather goe with the lowest, then with the highest of your illate and place.

4 That the fashion bee neither ^b strange, immodest, singular or ridiculous.

5 That

1. Tim 2. 9

10.

f Deut. 22.

5.

1. Cor. 11.

14. 15.

2. 1. Cor.

12. 23.

b Zeph. 1.

8.

5 That you be not *over-
righ*, or *overlong*, taking vp too
much time, in putting it on.

6 Neither the *making* nor
wearing of your apparell must
saucur of *pride*, *lightnes*, *curiosi-
tie*, *lasciuiousnesse*, *prodigality*, or
base conceitnesse: But it must be
such as becommeth *holinesse*,
wisedome, *chastity*, and *honesty*, and
as is well reported of.

7 Follow the *example* of
those of your ranke and means,
which are most *sober*, most *fru-
gall*, and most *discreete*.

While you apparell your
selfe it will be seasonable and
profitable also, by this occasi-
on to *raise your thoughts*, and to
fixe them upon that your apparell
which doth cloath and adorne your
inward man: which is spirituall,
and of a diuine matter, which
neuer is out of fashion, which
nener weareth out, but is al-
wayes better for the wearing.
Thinke thus, *if I goe naked*

Isa. 3. 18.
to 24.

Phil. 3.
1 Cor. 11. 1.

Reu. 3. 18.

B with-

1 Reu. 3. 17.
 Reu. 16. 15.
 Exod. 32.
 25.

m Reu. 19. 8

without bodily apparell, it will be to the *shame of my person*, and to the *hazard of my health and life*: But how much more will the *filthy nakednesse* of my soule appeare to the eyes of *men*, of *Angels*, and of *God himselfe*, whose pure eyes can not abide filthines; whereby my soule will be exposed to most *deadly temptations*, and my selfe to Gods most *severe iudgements*; except I haue put on, and doe keepe on me the *white linnen of Christs Spouse*, the *righteousnesse of the Saints*, that *Iustification by faith in Christ*, and *sanctification of euery part by the Spirit of Christ*. And because every day you shall be *assaulted* with the *world*, the *flesh*, and the *diuell*, you shall doe well to consider whether you haue put on and doe improve your *coate of maile*, that *complete armour* prescribed, *Ephes. 6. 11. vnto ver. 18.*

When it shall happen that
 you

you doe vse your *looking glasse*,
and by experience finde that it
serueth to discover, and to di-
rect you how to reforme what-
soever is vncomely, and out of
order in your body: you may
hereby remember your selfe of
the necessitie and admirable
vse of the *myrrour and glasse of
Gods Word*, and *Gospel of Christ*,
both read and preached, for the
good of your soule. For this
being vnderstood, and belie-
ued, doth not onely shew what
is amisse in the soule, and how
it may be amended, but in some
measure will enable you to a-
mend, for it doth not onely
shew you your owne face: but
the very face and glory of God
in Christ Iesus, which by re-
flexe vpon you, will through
the Spirit worke on you a more
strong, and more excellent
effect than on *Moses face* in
the Mount; which yet was so
glorious, that the people could

Iam. 1 23,
24, 25.

Exod. 34.
29, 30.

1 Cor. 3. 48.

not endure to behold it. For by this Gods glory, which by faith you behold in the word, you shal be changed into the same Image, from glory to glory, even as by the Spirit of the Lord.

Touching these things which I haue prescribed to be thought vpon, when you arise, and put on your apparell in the morning, and those other which I shall prescribe when you put off your apparell at going to bed at night; my meaning is not to vrge them as necessary, as if it were sinne to omit any of these particulars: but except better come in place, as most conuenient. Wherefore take these cautions.

Cautions
to the for-
mer dire-
ctions,

First, if other pertinent and more profitable thoughts offer not themselves, or if you bee barren of other holy meditations, vse these.

Secondly, the bare similitudes, and allusions, with all such

such resemblances which are free, and in our choise to take vp from things natural and artificiall, to put vs in minde of spirituall things, and to cleere our iudgements therein, must bee vsed with putting a wide difference betweene them, and those which are Sacramentall. For the Sacraments besides their naturall aptnes to signifie what they doe represent, they haue diuine institution from God, whereby to the beleeuer, they are through Gods Spirit effectuall, not onely outwardly to signifie, exhibit, and seal; but inwardly to apply and conferre the thing signified; these not so, yet as helpe to your memory and vnderstanding they are of singular vse. For our *Sauour* in his *speeches* while he liued vpon the earth, and in his writings in the *holy Scriptures* is frequent in the vse of them.

CHAP. III.

*Of beginning the day well,
walking with God.*

When you are thus awake, and are risen out of your bed, that you may walke with God the remainder of the day. It will bee needfull that you *first renew your peace with God*, and then *keepe it* by doing those workes of *pietie, equity, mercy, and sobriety*, which any way may concerne you that day. For *how can two walke together* (safely; especially a weake one with him that is strong) *except they be agreed*. And how can any walke with God, if he be not holy in all his conuersation. You haue as much cause to *beware of him*, and to *obey his voice*, and not *pronoke him who goeth before you in the wildernes of this world*,
to

Amos 3 3.

to guide and bring you to his heavenly kingdome; as the *Israelites* had, to beware of him who went before them to keep them in the way, and conduct them vnto the earthly *Canaan*; the place which he had promised and prepared for them. It was for this, that *Josuah* told the people, that except they would feare the Lord and serue him in sinceritie; and put away their strange gods, they could not serue God, they could not walke with him. For he is (saith he) a holy God, he is a zealous God: he will not forgive your transgressions, nor your sinnes.

For this cause (if vnanoidable necessitie hinder not) Begin the day with *solemn prayer and thanksgiving*. Before which (that these duties may bee the better performed) it will be needfull that you prepare your selfe by meditation; the matter whereof should be an

Exod. 23.
20, 21, 22.

Iosu. 24, 29

How to begin the day with prayer
in Psal. 92.
1. 2.
o Psal. 57. 7
Lamen. 3.
40, 11.
Iob 11, 13.

Pfal. 118. 1
VERO 13.

Iob 11. 34.

an enquiry into your present estate, how all things stand betwene God and you. How you have carried your selfe since you last prayed and renewed your peace with God. What finnes you have committed, what graces and benefits you want, *what fresh fauours God hath bestowed on you* since last you gaue him his Tribute of thanks, and how much praise and thanks you do owe to him also for continuance of the old. Thinke also what employments you shall haue that day, consider what ground and warrant you haue to approach to the Throne of Grace to aske pardon, and to aske, and expect fauour and helpe of God. Vpon these considerations rightly prosecuted, you must worke your heart to a resolution through Gods grace, *to reforme what fauour you finde to bee amisse.* And that you will flye vnto,

unto, and onely relie vpon Gods mercy in Christ; that you will acknowledge him in all things; and that you will now seeke grace and helpe of him, whereby you may walke as in his sight in all well-pleasing, all that day.

To further you herein, doe thus.

First lay a peremptory charge vpon your *conscience* to deale *unpartially, plainly, and fully* in this examination and iudging of your selfe.

Secondly, you should bee so wel acquainted with the *summe and meaning of the Law* that you may bee able to carry in your head a *Catalogue or Table* of the principall duties, and vices, required, and forbidden in each commandement: whereby you may try your obedience past, and may set before you a rule of your life for time to come.

B 5

Thirdly,

Thirdly (lest the calling to minde the multitude and greatness of your sinnes by the Law should make you despaire of Gods fauour) you should be so well exercised in the *Articles of the Christian faith*, and in the principall *promises and precepts of the Gospel*, that you may be able also quietly to call them to mind for the strengthening of your faith and hope in God: The *patterns of wholesome words* should be familiar vnto you for these purposes.

1.
Reasons of
due prepa-
ration be-
fore praier.

All this neede not take vp much time: you will finde it to bee time well redeemed. For, first, by such *preparation* you shall keepe your selfe from that *rude and rash* thrusting your selfe into Gods holy presence, whereof you are warned in the *Scriptures*, *Eccles. 3. 1, 2.*

2.

Secondly, when by this *meanes* you haue wel humbled, softned, seasoned, and set
streight

streight your heart to Godward, so that you can say you regard no iniquitie in your heart: and when hereby you have called your thoughts in; from stragling, and have gotten composednes of mind, and inward strength of soule, without which the arrow of prayer can neuer flye home to the marke; then, you may approach vnto Gods spirituall presence with more faith: and boldnes, you shall bee more able to utter before him *apt confessions*, *lawfull requests*, and *due thanksgivings*; more *understandingly*, more *distinctly*, more *humbly*, more *devoutly*, more *feelingly*, more *seriously*, and with more assurance of a *gratious hearing*, (all which are requisite in prayer) which possibly you could neuer be able to doe without such preparation. *Thirdly*, this *due preparation* to prayer doth not onely fit you

to

to pray: but is an excellent furtherer of a godly life. For it maketh the conscience tender, and watchfull over you: because in this worke the conscience being chiefly employed, doth get an habit of the knowledge of the precepts and threats of the Law, and of the precepts and promises of the Gospel. And it being enforced to examine, accuse, iudge and passe sentence, yea to doe a kind of execution vpon you for your sin, smiting your heart, and wounding it self with godly feare, griefe, and shame (a worke to which the conscience is loath to come, till it must needs:) wherefore to prevent all this trouble, vexation, and smart, it will rather give all diligence in those acts which are most pleasing namely, it will direct you in the waies of God, check and warn you before hand: lest you should sinne; to the end that when you come

come to examine your selfe againe, it might find matter, not of grieuing and tormenting; but of reioycing and comforting your heart, which is the *most proper, and most pleasing work of a sanctified conscience*. Hee that knoweth that he himselfe must (and none for him) be at much paines to make himselfe whole and clean when he is wounded and defiled, will take the more heede least hee wound and defile himselfe.

4. Fourthly, this dno preparation to prayer, taken vp in good part with examining and iudging your selfe, doth *prevent Gods iudging of you*, for when you *iudge your selfe you shall not be iudged of the Lord*, saith the *Apostle*.

1 Cor. 11. 31

Being rightly prepared, you must draw neere into Gods speciall presence, falling low at his footestools, representing him to your thoughts in the apprehension

How to be disposed in the act of prayer.

hension of One who is in himselfe; and of himselfe, the onely heavenly, all knowing, and Almighty Maiestie and Deitie; now become your loving and mercifull father through Christ his sonne your Lord. Then you must poore out your soule before him in confessing your sins, and in making your desires (through the Spirit) known vnto him in the name of Christ, for your selfe and others in all lawfull petitions, and supplications, with thanksgiving; And all this with vnderstanding, with the intention and full bent of the soule with seruor, and expectation of being heard, in due time and measure, and in the best manner.

The rule and boundarie to you for all things required in Prayer is the Lords Prayer. If you would haue reasons to perswade you to this duty of prayer and would haue further information touching

ing the fore-pointed-at particular requisits in prayer, I referre you to that which I have already published vpon the Lords prayer. And touching the chiefe impediments to prayer with their remoualls, I refer you to the Epistle of my louing and reuerend friend Master Sibbs written before the said Treatise.

SECT. 21. Cautions.

Vnto the directions both of preparation to prayer, and concerning praier it selfe take these Cautions.

First, if it may be, omit neither *the one nor the other*, and let them be the *first works after you are up*. But if that cannot be, because of some necessary let, yet performe them *so soone as you can & as well as you can*, though you can doe neither, either so soone, or so well *as you would*, yet omit them not altogether. Breake through all seeming necessities which

Cautions
to be obser-
ued in pre-
paration to
prayer, and
in prayer

which will daily cast in themselves to hinder and thrust out these duties. The *Diuell*, knowing that nothing doth vndermine and ouerthrow his kingdom more then these, duly performed, knowing also that this spirituall performance of them is tedious to corrupt nature, hee will thrust vpon you seeming necessities, so many, & so oft; that if you be not watchfull to gaine, and to take time, breaking through al such lets as are not truly necessary you shal oft times by the circumuersion of the flesh, and the *Diuell*, bee brought to an omission of Preparation or prayer, or both. Ypon which will follow like occasions, together with a pronenes to the like neglect, & a great indispositiō to these duties afterward. Secondly, *say not so great a taske vpon your selfe in this preparation to prayer* (except your occasions giue leaue) I meane so much,

such, as will take vp more time
then the workes of your calling,
and other needfull affaires will
permit; but contrarie & husband
your time so, that every *lawfull*
business may haue his *owne time*.
God hath subordinated the
works of your generall and par-
ticular calling in such sort, that,
ordinarily, the one shall not
drine out the other. If through
taking too much time in prepa-
ration to prayer, and in prayer,
either of them grow necessarily
tedious and burthensom; *Satan*
will circumscribe you by this means,
causing you out of a true weari-
nes of *too much* (euen before you
are aware to omit the altogether

Thirdly whereas when you
prepare your selfe to pray, and
when you doe pray, it is lawfull
to thinke of your worldly busi-
nes, to the end that you might
pray for direction and for good
successe therein; for you may
aske your *daily bread*, when you
thinke

Mat. 6. 11.

thinke on these things take heed that your thoughts be not *worldly* through *distempers* and *distractiōs* about the same. For these will abate your spirituallnes and strength in prayer, and will shut the cares of God against your prayer.

I remember you desired mee to shew you the *signes* and *remedies* of *distempers* and *distractiōs* about *worldly things* in your *preparations* to prayer. By *distempers* I meane *inordinate trouble about the means*, and by *distractiōs* I meane *a vexing trouble about successe*.

Signes of
distempered
thoughts
through
worldlines
in prepara-
tion to
prayer.

You may know your minde is *distempered* with *worldlines*, even in thinking on lawfull busines, when you prepare your selfe to prayer, by these marks.

First, when (except in case of necessity in their apparent danger) your *worldly affaires* are *first in your thoughts* to be the matter of your meditation. For
thoughts

thoughts how to *hallow Gods name*, and how his *kingdome may come*, and how you may *doe his wil* should ordinarily be in your minde, before those that concerne your *daily bread*.

2. When they *interpose* themselves, *interrupt*, and *infringe* those *good thoughts* wheron you were thinking before.

3. When your thoughts of worldly busines are with *greater intension of minde* then are your thoughts of things spirituall and heavenly.

4. When they *last longer* then such as immediately concerne the glory of God, and the good of your soule; or hold you too long vpon them.

5. You shall know it by the *ends* which you propound to your selfe in your thoughts of worldly busines; Are the *ends* you propound, *enely*, or *chiefly* that you may prevent pouertie, or that you may haue where-
with

with to satisfie your natural desires? if you propound not *either, and more spirituall ends* of your thoughts of them at that time, namely, (you so thinke of your worldly busines, to laying them to the rule of Gods word) that you may not offend him in your labour & care about them: or that you might craue Gods direction and blessing vpon your said care and labour, you beeing spirituall in thoughts of worldly busines, then your thoughts euen of lawfull busines are distempered with world lines.

Remedies
against dis-
tempered
thoughts in
preparatio
to prayer.
Mat. 6. 21.

To remedie these. First, get a *sound and cleare iudgement* to discern of what is good, what is bad, also what is best and what is least good; preferring things spirituall, heauenly and eternall, incomparably before those which are temporall, earthly and temporary. Make these best things *your Treasure,*
then

your heart will be chiefly set,
and your thoughts will chiefly
runne on them: and will be mode-
rate in thinking of these things
which are lesse needfull.

2 Doe as a wise Counsailler
at Law and as a Master of Re-
quests, who must heare many Ci-
ents, and receiue many Petitions.
Consider whose turne it is, and
what is the most important sute,
and dispatch them first. Let
thoughts of worldly busines be
shut out, and made stand at
doore, till their turne be to bee
thought vpon, and till the more
excellent, and more needfull be
dispatched.

3. If thoughts of the world
will impudently intrude them-
selves and will not be kept out,
rebuke them sharply, giue them
no hearing, but dishearten them,
and rebuke the porter and kee-
per of the doore of your heart,
smite, wound and check your consci-
ence because it did not check and

re-

restraine them.

4. In all lawfull busines *inure* your selfe fully and sufficiently to intend that one thing which you haue in hand for the present. Let your Reason get such power over Phantasie that you may be able to thinke of what you please, when you please. You will say to a fickle braine this is hard, if not impossible. To this I answer. If you would not nourish and intertaine those euil, flying, and vnsseasonable thoughts; but be displeased with them and with your selfe for them, then in time you shall finde it possible, and not exceeding hard to think of what you would and not of what you would not.

5. Lastly when the time and turne of thinking and doing of your worldly busines is come, then thinke thereof sufficiently, and to good purpose; for then they will be the lesse troublesome in thrusting themselves in out of place.

place, because it is known that in
their place, they shall be fully re-
garded. Idlenes and improui-
dence about these things, puts
a man into streights many
times, and distempers about his
worldly busines more then els
needs or would be.

You would also know when
your thoughts of successe in
your worldly affaires are distra-
ctions in your preparation to
praier, together with a remedie
against them.

To thinke, that, if you be not
prouident and diligent in your
calling, and, that if God doe not
blesse your diligence, you may
drive your trade, and doe the
workes of your calling in vaine,
and you may looke for ill suc-
cess; thus to thinke is lawful and
vsfull. For it will raise vp in
you a resolution to be prouident
and diligent, and when you haue
done all you can, these thoughts
also will quicken you to prayer
vnto

How to
know that
thoughts a-
bout suc-
cesse in
worldly
busines are
distraction
in prepara-
tion to prai-
er, with the
remedie.

vnto God for successe. But if your thoughts of thriving, not thriving, be other then these and do bring forth other effects: namely, If desire of successe drive you to thinke of vsing *vnlawfull meanes*, that you can not so *soone*, or so *certainely*, or not *at all*, speed by the onelie vse of *lawful*: if it make you full of anxietie and feare, that though you vse what good *meanes* you can all will be in *vaine*: if you bee yet *doubtfull* and *take thought* about what you shall eate, what you shall drinke, and what you shall put on, or how you and yours shall liue another day then your thoughts about successe in worldly busines, are *worldly*, and *distractfull*.

I shall let this sinne with its remedie appeare more fully vnto you when I shall write against taking care in any thing.

Yet for the present know: All the fruit you shall reape through

through eating vp your heart with feare and distrust, doubting of successe, will be nothing els, but a farther degree of vexation of heart. For all the carking in the world can not bring good successe. Besides, nothing prouoketh the Lord to giue ill successe sooner, then when you shall nourish distrustfull care.

Secondly, consider the ability and faithfulness of God, who hath taken care of the successe of your labour on him: commanding you not to *care*, but to *cast all the care on him*. If you would rest secure vpon this, you might bee secure of good successe in your outward state euen according to your desire, or els God will more then recompence the want thereof, by causing you to thrive, and to haue good successe in spirituall things, which is *much better*, and which you should desire

1 Pet. 5. 7.

C

much

much more.

4. A fourth caution to be observed in your preparation to prayer, and in prayer is. Be not *fleight* and *formall* herein, which is, when cursorily and out of an ouert custome, you onely call your sinnes, your duties, Gods fauours and his promises vnto a bare and fruitlesse remembrance. For if the *heart* be not withall affected with *anger, feare, grieve and shame* for sinne. And if it bee not affected with ioy, and with an *acknowledgement* of being beholding to God for his fauours. Moreouer, if it bee not affected with *hope and confidence* in God at the remembrance of his blessed promises. And if withall, the *heart* be not gained to a *renewed resolution* for to reforme what is faultie, and to cry earnestly to God for grace and mercy, and for the time to come to *endeavour* to liue a godly life; all your
pre-

preparation is nothing. Nay, this sleight and fruitlesse calling of *vice and vertue to remembrance*, and no more, is a great *imbol-der* and *strengthenner of sin*; and a great *weakenner and quancher of the Spirit*. For finnes are like to idle vagrants, and lawlesse subiects: If Officers call them before them, and, either say nothing to them, or onely give them threatning words: but doe not smite them and make them smart, they grow tenne times more bold, more insolent, and lawlesse. Good thoughts are like to dutifull seruants and loyall subiects, such as are ready to come at every call, and to offer themselves to bee imployed in al good seruices: now if such be not entertained with good regard, if they bee not cherished in their readinesse, they returne disheartned, and their edge to future readines is taken off. Besides this *surserie*

performing holy duties is the high way to an habit of *hypocrisie*, that cursed *Marre-good*.

5. My last caution is, that if in your meditations, and in your prayers you finde a dulnesse and want of spiritualnesse, I would haue you to be humbled in the sense of your impotency and infirmity: yet *be not discouraged, nor yet gine them ouer*: but rather betake your selfe to these duties with more diligence and earnestnesse. When you want water, your plumpe being dry, you, by powring in a little water, and by much labour in plumbing, can fetch water; so by *much labouring*, the heart in preparation, and by *prayer*, you may recouer the gift of prayer. And as when your fire is out, you, by laying on fuell, and by blowing the sparke remaining, doe kindle it: so by meditation where-
by

Luk. 12, 13.

by you must stirre up the grace that is in you, and by the breath of prayer, you may reuiue and inflame the spirit of grace and prayer in you. If for all this you doe not satisfie your selfe in these holy exercises, yet *giue them not o-uer*, for God is many times best pleased with your seruices, when, through an humble sense of your failings, you are displeased with your selfe for them. Yea, if, when you haue *wrestled* and contended with God in prayer, you are forced to *goe halting and limping away* in the sense of your infirmities, as *Iacob* did; be not dismayed, for it is a good signe that you haue preuailed with God as *Iacob* did. God vseth when hee is overcome by prayer, to worke in them that doe overcome some sense of weakenesse, to let them know, that

C 3 they

2 Tim. 1. 6

Gen. 32. 27
31.

they preuaile with him in prayer, not by any strength of their owne, or by any worthinesse of their prayer, when they haue prayed best; but from the strength of his owne will and grace, and from the strength of his truth of his promise made vnto them that pray. If it were not thus, many, when they haue their hearts desire in prayer, would ascribe all to the goodnesse of their prayers, and not to the free grace of God, and would bee proud of their owne strength, which in truth is none at all.

CHAP.

CHAP. IV.

*How to walke with God the
whole day after it is well
begunne.*

SECT. I.

VHen you haue thus begun the day by prayer by your selfe, thus making your peace with God, and crauing his gracious presence to goe along with you, and for you, that day: you must then conscionably according to the nature of the day (be it one of the *six* *dayes*, or the *Sabbath*) apply your selfe to the businesse of that day, whether it bee in *acts of Religion*, or of your *personall calling*, or in any other works belonging vnto you, as you are *superiour* or *inferiour* in family, Church, or Common-wealth, whether it be also *acts of bodily*
C 4 *repasts,*

repasts, recreation, or sports, doing all as in Gods sight.

1 Tim. 4, 5

And because all lawfull business is sanctified by the word and prayer, and for that it is part of your calling (as you are master of a familie) to governe your people in the feare of God, and to teach them to live godly, therefore it is your part to take the fittest time in the morning to call them together and pray with them, before which, it will be profitable to read the *Scripture* in order, with due reverence vnto them; taking also opportunities in all fit times to instruct them in the principles of religion, oft *whetting the word* vpon them.

Deut. 6, 7.

If it be a working day, be- take your selfe ordinarilie to the worke of your particular calling. For whosoener hath no calling whereby he may be profitable to the societie of man in Familie, Church, or Common-wealth:

Wealth: or hauing a lawfull calling doth not follow it, hee liueth *inordinately*. God neuer made any man for play, or to doe nothing. And whatsoeuer a man doth, hee must doe it by vertue of his calling, receiuing warrant from it, else he can not doe in faith; *without which no man can please God.* Besides, whosoever is called to Christianity, hath no way to heauen but by walking with God in his *personall, & particular* calling, as well as in his *generall* calling.

1 Thes 3.
10, 11.

Heb. 11, 6.

1 Cor. 7.
17, 24.

1. That you may doe this, first, bee sure that the thing whereabout you labour either with head, or hand, bee *lawfull* and *good*.

How a man should carry himselfe before God in his calling.

2. Be *diligent* and *industrious*, for the sluggard and idle person desireth, but hath nothing: but the diligent hand maketh rich.

q t h. 4. 28
Erou. 13. 4
Pro. 10. 4, 5.

3. Let there be *truth*, *plain*.

1 The. 4. 6

Mat. 22. 39
Philip.
Mat. 7. 12.

mes, and equiry in all your dealings with men. *Circumuent and deffraud no man.* Make not your owne gaine the waights and measures to trade by. I will propound vnto you sealed waights and rules, according to which, you must conuerse with all men. (1) Consider your *neighbour* good as well as *your owne*. Weigh vnpartiallic with your selfe what proportionable commoditie (in common estimation according to the times) your neighbour is like to haue for that which you receiue of him. For you must *loue your neighbour as your selfe*: in whatsoeuer you haue to doe with men, you must not looke onelie to your *owne* aduantage, but to the benefit also of *your neighbour*. (2) Obserue the *Royall Law*, the *Standard* of all equitie in this kind. *Whatsoeuer you* (with a rectified iudgment and honest heart) *would*

would that men should doe vnto you, doe you euen so vnto them, for this is the Law and the Prophets.

4 Be *provident* that you let not flippe your *opportunities*: and take heede lest in these euill times you bee *circumvented* by fraud, and falshood, and bee *inframed* by vnecessary *Suerti-ship*.

Whereas in euerie calling there is a *mystery*, and for the most part each calling hath its speciall sinne or sinnes lying hid there vnder, which custome for gaine or creoit sake amongst wicked men, hath made to seeme lawfull: Looke you narrowlie by the light of the word and by experience to *finde out* that or those sinnes, then bee as carefull to *auoid* them.

Sect. 2.

There are other works also, such as concerne you as you are a *superiour* and in *authori-
tie*,

Pro. 6. 1.
to 7.

Rules to
direct su-
perious.

tie; or as you are *inferiour* and subiect, either in Familie, Church, or Common-wealth, in doing wherof you must take God along with you following the directions of his word and Spirit.

1. As you are a *Superiour*, first walke worthie of all honor and due respect, carrying your selfe in your place with such holinesse, wisdom, grauitie, iustice and mercie, keeping such a meane betweene too much rigour and remission, betweene straining your authoritie too farre, and loosening it too much, that those vnder your charge may haue cause both to *fear* and *love* you.

Leu. 19. 43

2. Waite on your office, and bee watchfull ouer your charge with all diligence and faithfulness, vsing all good meanes to containe them in their duties of *Godlines* and *bestie*.

justice; which is the onely end why God hath set you over them. The meanes are. (1) Goe before them in good *example*. *Examples* haue a kinde of constraining power working powerfully & insensibly vpon inferiours. (2) *Pray* with, and for them. (3) Command onely things *lawfull, possible, and conuenient*, and onely those to which the extent of your *authority* from God and man doth allow you. (4) As much as in you is, procure for them the meanes, and put them vpon the opportunities of *being*, and of *doing good*. (5) *Preuent* likewise and remooue all occasions of their *being*, and of *doing euill*. (6) When they doe well, *encourage* them, by letting them see that you take notice as readilie of their well doing, as of their faults; and so farre as shall be fitte let them haue the *praise and fruite of their well doing*. (7) When they doe euill re-
buke

1 Tim. 2. 2.

Meanes whereby superiours may containe inferiours in their duties

Iob. 1. 5.

Psal. 101. 6.

Pro. 31. 31.

them with more or lesse heate of anger, according to the greatnes of their fault: but neuer with bitternes, in rating, and reuiling them by tearmes of disdaine, & base contempt. There should be alwaies more *strength of reason* in your words to couince the of their sinne, and to make them see their danger, and to know how to be reformed; *then boate of anger*, in vttering your owne displeasure. (8) If admonitions and wordes will reclaim them, then, proceede not to corrections and blowes: but if they regarde not your reproofes, then according to the nature of the fault, and condition of the person, and the limmits of your authoritie, you must, in mercie to their soule, giue them sufficient, but not excoessive punishment. (9) When you haue done thus, and haue waited a conuenient time for their amendment, but finde none, then, when they declare

Declare themselves to be rebellious,
you must *crave the helpe of higher
authority.*

That you may governe according to these directions. Consider well and oft, first that those whom you governe, are such whom you must not *oppresse*, neither may you rule over them with *rigour*; because they now are, or may be *heires of the same grace together with you.*

Secondly Remember oft that you have a *Superiour in heauen*, that you are his *servant* and *deputie*, governing vnder him; that all your authority is *from him*, and that all you doe, in governing, must be *for him*; and how at last a time will come when you must *give account to him* of your Government.

As you are *under Authority* (1) you must honour and reverence all whom God hath set over you. (2) You must *obey them* in all such their lawfull commands

Deut. 31.
18, 19, 20, 21

Meanes to keep governors from abusing their authority.

Leu. 25. 39
43.
1 Pet. 3. 7
Philem. 16.

Eph 6. 9.
Col. 4. 1.

Rules to direct inferiours.

w Heb. 13.

37.

x 1 Pet. 2.

13. 14.

x Eph. 6. 3, 6.

Rom. 13. 2.

1 Pet. 2. 13.

14.

Eph. 6. 7, 8.

Col. 3. 24.

commandes as are within the compasse of their Authority and commission and that with fidelity, and *singlenes* of heart, for the *x Lords sake*. 3. You must submit to their reproofes, corrections and iust restraints with patience, without murmuring, muttering, and answering againe, or resisting. For if you doe not submit to the powers that be ordained of God, or if you *resist* them, you rebel against God, and doe *resist the ordinance of God*: which who so doth, shall receive to himselfe damnation. But if you not onely for wrath but chiefly for *Conscience to God* do submit your selfe to euery ordinance of man, doing therein the will of God from the heart; then, whether men requite you, or not, you shall be sure of the Lord to receive the reward of inheritance, for you thus obeying men *serue the Lord Christ*.

Sect. 3.

Touching

Touching Repasts and recreations. The constitution of mans soule and body is such that they cannot long endure to bee imployed, and stand bent with earnestnes vpon any thing, wherefore refreshing is needfull,

First, the whole man is refreshed by eating and drinking. In which you must be first *holy*, secondly *just*, thirdly *temperate*.

It was their sinne, which fed themselves without all *a feare of God*. Meates and drinckes are not good to a man if he be not *b. Pure and holy*, and if they bee not receiued with *prayer and thanksgiving*.

1. You must not eate bread of *deceit*, or ill gotten food, euery mā must eat his *own bread*, God would haue no man to eate the *bread of wickednes*, nor yet drinke the *wine of violence*. Prou. 4-17.

3. Moreouer, you must not eate for *gluttony*, and *drunkennes*

Rules for eating.

a Iud. 12.

b Tr. 1. 15.

c Tim 4. 4.

d Pro. 10. 17

a The. 3. 12

22 Thel. 3.
12.

f Eccl 10. 17

The best
recreation.

to please the pallate and to glorie
the appetite; but for *health* and
strength.

2 A man when he is wearie
may be refreshed likewise by
varietie and interchange of the
duties of his particular, and ge-
nerall calling. And the *best Re-
creation* to a spirituall minde,
when it is wearie of worldly
employments, is to *walk into
Christs garden*, and there, by
reading and meditating, singing
of Psalmes, and holy confe-
rence, you may solace your selfe
with the sweete comforts of
the *holy Spirit*, and may worke
your heart to ioy in God, unto
joy in the holy Ghost, and to a de-
light in the *Commandments* and
word of God. This is the most
profitable, most ravishing, and
most lasting delight of all other.
Now by as much as the soule is
of a better, and of a more hea-
uently constitution, by so much it
more contenteth, and satisfieth
it

your selfe in these delights.

3. Yet sith *Sports*, euen bodily and naturall delights, are part of our *Christian liberty*, wherfore (taking heed that you abuse not your liberty) you may when you haue need, recreate your selfe with them. Now that you may sport as in Gods sight, follow these directions.

1. The matter of your sports must be of a *common nature*, and of things of *indifferent* vlc. Things *holy* are too good, and things *vicious* are too bad to be *sported* or *played* with.

2. Sports must be *seasonable for time*; Not on the *Sabbath day*, in which time God forbiddeth all men to seeke their *owne pleasures*. Ordinarily sportes must be vsed *not before*, but *after* the bodie or minde hath beene thoroughly imployed in honest busines. Not *ouerlong* to the expense and losse of your precious time which you should studie

Rules for
sporting.

1sa. 58. 13.

die to redeeme, not to passe away.

3. Sportes must alwaies be kept within the lists and pale of Charity both to your selfe, and to your neighbour. If your sportes doe impeach, or hazard your owne, or your neighbours name, life, estate, or comfortable living, your sport is vnlawfull.

4. Although Sports may be vsed, yet they must not be loved, or vsed immoderately to fill your selfe with earthly delights, looking at no further or higher end: For as he that eateth and drinketh that he may enlarge his appetite, that he may yet eate and drinke: so he that sporteth that he may sport, is brutish and sensuall. It is very Epicurisme: God hath threatned that he that toucheth sports shall bee a poore man, and he that toucheth wine and oyle shall not be rich.

Pro. 31. 17.

5. Whatsoeuer your sport be, you must so recreate the outward

outward man, that you bee no way worse, but rather better in the inward man. For God hath set such a blessed order in all lawfull things; that the meanest being lawfully vsed, shall not hinder, but further the best things.

6. In all sports you must propound the *right end*, the next and immediate end is to reuiue your wearie bodie, & to quicken your dull minde: but your furthest and principall end is, that with this your refreshed bodie and quickned spirir, you may the better serue, and glorifie God. For, *whether you eate or drinke, or whatsoener you doe els, let all bee done to the glory of God,* saith the *Aposle*.

Thus much shall serue for direction how you should walke with God vpon any of the fixe daies, except there be speciall cause of setting a day a part for holie vse.

1 Cor. 10. 31

Chap. 5.

Chap. 5.

Of the Sabbath.

IF it be the *Sabbath* or *Lords day*, you must remember to keep it holy according to the *Commandment*. For this cause.

Directions
for Sancti-
fying the
Lords day.

Gen. 2. 3.

Exo. 16. 28,
29.

First put a difference between this and the other fixe daies, even as you put difference betwene the bread and wine in the Sacrament, and that which is for common vse. And that because, as the *Seventh* day from the beginning of the *Creation*, vntill the day of *Christs* blessed *Resurrection*, so our *Lords day* which is the day of the *Resurrection* is by diuine institution *moral*. For the *Sabbath* was Sanctified by God, and was to be obserued by his people from the beginning of the world (when there was no distinction of *Jew* and *Gentile*) vntill the writing
of

of the morall Law.

Exod. 10.

And when it was written, God placed it in the *heart of the Ten Commandments*; as that, which should giue life to the keeping of all the rest. In which albeit there are some times that haue particular reference to the Jewes; as the reason taken from bringing them out of the *Land of Egypt*: and albeit the circumstance of time was *alterable* (but not by man) and was already by the *Lord of the Sabbath* remoueing it from the *Seauen* of the *Creation* to the day of *Christs Resurrection*; yet there is not any *tittle* in those *Ten Commandments* which is not *morall*, and of *morall equity*.

Exod 10, 1

Now, that it was the *will* of our *Lord and Saviour Christ*, that we should since his *Resurrection*, keepe for our *Sabbath*, that *first day of the weeke on which he arose*; it may easily appeare to any whose iudgements are not corrupted

Ioh 20. 19.
20. 26.

Act. 1. 1.

2. 62 b. v. 11

1 Cor. 16. 2

1 Cor. 14. 1

Act. 20. 7.

corrupted with prophanes heart, or are not clouded with selfe conceits and preiudice. For in that he *arose* on that day, and appeared diuers times on this *our Lords day* to his Disciples before his ascension: and did on this day, being the day of *Pentecost* fill his disciples with the gifts of the *holy Ghost*; they being assembled together, this giueth a preheminance to this day and a probability to the point.

But in that the Church, with the *Apostles*, who deliuered nothing but what they received from Christ, and whose determinations were infallible, did observe this day as a Sabbath, what should this import but a *diuine institution* of this day? The Apostle *Paul* staying seauen daies at Troas might haue chosen any of the other daies, for the people to assemble on to *heare the word*, and receive the Sacrament, but they assembled to receive the

the Sacrament, and to heare
the word vpon the *first day of*
the weeke, which is our *Lords*
day.

Moreover, the *Spirit of God*
honoureth this day with the
Title of Lords day, as hee doth
the *Communion*, with the Title
of the *Supper of the Lord*. What
doth this argue but as they both
haue reference to Christ, so
they are both appointed by
Christ? The *Spirit of Christ*
knew the mind of Christ, who
thus named this day.

Secondly, being convinced
of the holines of this day (the
better to keepe it holy when it
commeth) you must on the
weeke days before the *Sabbath*,
remember it: to the end that
none of your worldly businesse
be lest vndone, or put off till
then; especially vpon Satur-
day, you must prepare for it.
Then you must put an end to
the workes of your calling; and

D doe

Reu. 1. 10.
1 Cor. 10.
21.
1 Cor. 11. 20.

Exod. 20.
8. 9.

doe whatsoeuer may bee wth done before hand, to preuent bodily labour even in your necessary actions, that, when the day commeth, you may haue lesse occasion of worldly thoughts, lesse incumbrance, and distractions; and may be more free, both in body and minde, for spirituall exercises.

Thirdly, you your selfe (and as much as in you lyeth) all vnder your authority must g^o rest vpon this day the space of the whole day of foure and twentie houres from all manner of workes (except those which haue true reference to the present dayes workes of *h^umanitie and mercy*) not doing your owne wayes, not finding your owne pleasures, nor speaking your owne words, Isa. 58. 13.

Obiect. If you obiect that some vnderstand this place of the day of attonement and yearly fast spoken of in the be-

g Exod. 23.

12.

g Exo. 34. 21

h Mat 12. 7.
to 13.

beginning of the Chap.

Ans. The current of interpreters vnderstand it of the weekly Sabbath, yet suppose it should be vnderstood of the Sabbath of Attouement, I, vrging it onely to prooue the externall rest, it serueth for my purpose, for these two differed not in their *externall rest*, except, that in the day of Attouement, they abstained from meat and drinke vntill euen. Vpon all other *Gods Sabbaths*, and holy feasts the children of Israel were forbidden *not all worke*, but onely *seruile worke*. But neither on the weekly Sabbath nor on the day of Attouement, might any manner of worke be done, whether *seruile*, or any other.

Fourthly, it is not enough that you obserue a rest, but you must keepe *as holy rest*. Which that you may doe, you must in your awaking put difference

D 2 be-

i Leu. 23. 3.
28.

k Leu. 23. 7
8. 21. 25.
35. 36.

Leu. 23. 3.
28.

1 Psal. 92. 3

Num. 18. 3.
9, 10.

n Eccl. 5. 1, 2.

o Ism. 1. 21

o 1 Pet. 2,
1, 2.p Eph. 6.
19, 20.

betweene it and other dayes not thinking on worldly busines no more then will serue for a generall providence to preserve them from hurt, or losse. Both in your lying awake, and rising this morning, make vse of the directions before shewing you how to awake and rise with God. *Rise early* (if it will stand with your health) that you may shew forth Gods loving kindnesse in the *morning*. Double your deuotions on the Lords day as the *Jewes* did their *morning and evening sacrifice* on the *Sabbath day*. *n Prepare* your selfe for the publike holy seruices by reading, by meditation, and by casting away *o all filthines*, that is, repenting of euery grosse sinne; and casting away the *abounding of naughtinesse*, that is, let no sinne bee allowed or suffered to reigne in you. Then *p pray* for your selfe, and for the minister that God would

ould giue him a mouth to
speake, and you an heart to
heare, as you both ought to
doe. All this before you shall
assemble in the Congregation.
Being thus prepared, bring
your people with you to the
Church. Ioyne with the mini-
ster and congregation. Set
your selfe as in the speciall pre-
sence of God following the
example of good *Cornelius*)
with all reuerence attending
and consenting, saying, A-
men with vnderstanding,
faith and affection, to the prai-
ers vntered by the minister: at-
tending vnto, *q* *belauing* and
obeying whatsoever by the mi-
nister is commanded you from
God. Afterward by meditati-
on, and by *conference*, and if
you haue opportunitie, by re-
petitions, call to mind, and
wisely, and firmly *lay up* what
you haue learned. The like care
must be had before, at, and af-

Act. 10. 33.

q Heb. 4. 2.
r Iam. 1. 12.

f Act. 17. 11
12.

t Psal. 119.
11.

1 Cor. 16, 2

Psal. 92.
102. 38. 13.Motives to
keepe holy
the Lords
day.

ter the Euening exercise on this day you must likewise be ready to visit and *releene* the distressed. Take some time this day to looke into your by-past life, and chiefly to your walking with God the last weeke, as being in freshest memory, and be sure to set all streit between God and you. Last of all, take good time to consider Gods workes, what they are in *themselves*, what they are *against the wicked*, what they are to the *Church*, and to *your selfe and to yours*. Doe all these with *delight*, raising vp your selfe hereby to a greater measure of *holinesse*, and *beautely mindednesse*.

Doe all this the rather, because there is not yet a cleerer signe to distinguish you from one that is prophane, then this, of conscionable keeping holy the *Lords day*. Neither is there any ordinary meanes of *gaining*

ing strength and growth of
grace in the inward man, like
this, of due observing the Sab-
bath. For this is Gods great
Mort, or sayre day for the
soule, on which you may buy of
Christ, wine, milke, bread, mar-
row and fumes, w gold, white rai-
ment, eye salve; ouen all things
which are necessary, and which
will satisfie, and cause the soule
to liue. It is the speciall day of
Gods hearing of suites, and recei-
uing petitions. It is his speciall
day of proclaiming and sealing of
Pardons to penitent sinners. It
is Gods speciall day of publi-
shing and sealing your Pattent of
eternall life. It is a blessed day,
sanctified for all these blessed
purposes.

Ezek 10, 12

u Isa. 55, 1,
2, 3, 4.
w Rev. 3 18

Act 1, 38.

Exod 10 11

D 4 CHAP.

CHAP. VI.

*Shewing how to end the
day with God.*

WHEN you have walked with God from morning untill night, whether on a *common day*, or on the *Lords day* according to the former directions: it remaineth that you *conclude* the day well, when you would give your selfe to rest at night. Wherefore

First looke backe and take a strict view of your whole carriage that day past. Reforme what you finde amisse; and reioyce or bee grieved, as you finde you haue done well or ill, as, you haue gotten or lost in grace that day.

Secondly, sith you cannot sleepe in safety, if God who is your *keeper*, doe not *wake*, and *watch* for you: and though you haue

Psa. 121. 4, 5

Psal 127. 1

Have God to watch when you sleepe; you cannot bee safe, if hee that watcheth be your *emie*. You must at night, not onely *conclude the day* with your family, by reading some Scripture, and by prayer, but you must alone renew and confirme your peace with God at night, with prayer, and with like preparation thereto as you received directions for the morning: commending and committing your selfe to Gods tuition by a *prayer*; with thanksgiving, before you goe to bed. Then shall you *b lye downe in safety*. All this being done, yet while you are putting off your apparell, when you are lying downe, and when you are in bed, before you sleepe it is good that you enter into *communication* with your *owne heart*. If other good and apt meditations offer not themselves, some of these will be seasonable.

a Psal. 3. 4, 5

Psal. 92. 2.

b Psal. 4. 9.

Psal. 4. 4.

D. 5 1 When

1 Tim. 6.
7. 8.
Iob 1. 21.

1. When you see your selfe stript of your apparell, consider what you were at your birth, and what you shall bee at your death, when you put off this earthly Tabernacle, if not in the meane time, as concerning your outward estate: how that you brought nothing into this world, nor shall carry any thing out; naked you came out of your mothers wombe, and naked shall you returne. This will be an excellent means to giue you sweet content in *any thing* you haue, though neuer so little, and in the losse of what you haue had, though neuer so much.

2. When you lye downe, you may thinke of lying downe into your winding sheete, and into your graue. For besides that sleepe and the bed doe aptly resemble death and the graue, who knoweth when he sleepeth that euer he shall awake againe to this life?

3 You

3 You may thinke thus also. If the *Sun must not go downe upon my wrath*, lest it become hatred, and so bee worse ere morning; then it is not safe for me to lye downe in the allowance of any sin, lest I *sleepe not onely the sleepe of naturall death*; but of that which is eternall: for who knoweth what a night will bring forth? Now it is an high point of holy *wisedome*, vpon all opportunities to *thinke of*, and to prepare for your *latter end*.

Eph. 4. 26.

Psal. 13. 3.

Deut. 32. 39

4 Consider likewise that if you walke with God in vprightnes, your death vnto you is but to *fall into a sweet sleepe*, *an entring into rest*, *a resting on your bed for a night*, vntill the glorious morning of your happy resurrection.

Isa. 57. 2.

5. Lastly, if possible you can, fall asleepe out of *some heavenly meditation*. Then will your sleepe be *more sweete*, and *more secure*, your *dreams fewer*,

Prou 3. 21.
24. 25.

or

or more comfortable, your head will be fuller of good thoughts, and your heart will be in better plight when you awake, whether in the night, or in the morning.

Thirdly, being thus prepared to sleepe; you should sleep onely so much as the present state of your body requireth; you must not be like the sloggard to *laine sleep*; neither must you sleep too much, for if you doe, that (which being taken in its due measure is a restorer of vigour and strength to your body, and a quickner of the spirits) will make the spirits dull, the brain sortish, and the whole body lazie, and vnhealthy. And that which God hath ordained for a furtherance, through your sin shall become an enemy to your corporall and spirituall *christ*. Thus much of walking with God in all things at all times.

CHAP.

d Prou. 10.

13.

Ero. 6.6, 11.

CHAP. VII.

*How to walke with
God alone.*

Sect: 1.

THere is no time wherein you shal not be either *alone* or in *Company*, in either of which you must walke in all well pleasing, as in the sight of God.

Touching being alone. First, *Affect not solitarines*, be not alone except you have iust cause, namely, when you set your selfe a part for holy duties, and when your needfull occasions doe withdraw you, for out of these cases, *two are better then one* (saith Salomon) and *woe be to him that is alone.*

EccL 4. 9, 10

2 When you are alone you must be very watchfull and stand vpon your garde well armed lest you shall fall into
mani-

a Gen. 3. 1.
Gen. 39. 11.
a Sam. 17. 2
a Mat. 4. 1.

Eph. 6. 10,
&c.

b Mich. 2. 1
Psal. 36. 4.
Mat. 5. 28.

manifold temptations of the
Deuill. For ^a *solitarines* is *Satans*
opportunitie, which hee will not
loose as the manifold examples
in Scripture and our daily ex-
perience doth witnes. Where-
fore you must haue a readie eye
to obserue and an heart ready
bent to resist all his assaults.
And it will now the more con-
cerne you to keep close to God,
and not loose his company; that
through the weapons of your
Christian warfare you may by
the *power of Gods might* quit
your selfe, and stand fast.

3. Take speciall heede, lest,
when you be alone, you, your
selfe, conceine, deuise, or plot
any euill, to which your nature
is then most apt.

And beware in particular lest
you commit alone, by your selfe,
^b *contemplatiue wickednes*, which
is, when by feeding your fancy,
and pleasing your selfe, in Co-
uetous, Adulterous, Reueng-
full,

for Ambitious, or other wicked thoughts, you act that in your minde and Phantasie, which either for feare, or shame, you dare not, or for want of opportunity or means, you cannot act otherwise.

4 When you are alone be sure that you be well and fully exercised about something that is good, either in the *workes of your calling* or in *reading*, or in *holy meditation*, or *prayer*. For whensoever Satan doth finde you *idle* and out of imployment in some or other of those works which God hath appointed, he wil take that as an opportunity to garnish you for himselfe, and to imploy you in some of his workes. But if you keepe alwaies in your place, and to some or other good worke of your place; you are vnder Gods speciall protection, as the Bird in the *Law* was, while she sat vpon her egges, or yong ones,

keeping

Mat. 12. 44.

Deut. 22. 6.

keeping her owne selfe in which case no man might hurt her.

I have alreadie shewed how you should behaue your selfe as in Gods sight both in prayer, & in the workes of your calling. I will write some thing for your direction touching reading, and Meditation.

SECT: 2. Of reading.

Besides your set-times of reading the holy Scriptures, you shal doe wel to gaine some time from your vacant houres that you may reade in Gods booke, and in the good bookes of good men.

How to
reade profitably.

Psa. 19. 7. 10.
11.

First when you *read* any part of the *word of God*, you must put a difference between it and the best writings of men, preferring it far before them. To this end (1) Consider it in its properties and excellencies. No worde is of absolute like *authoritie, holines, equitie, truth, wisdoms, true elegancie, power, and eternitie.* (2)

Con-

Consider this *word* in its *ends*,
and *good effects*. No booke that
aimeth at *Gods glory*, and the
Saluation of mans soule is like
this, none that concerneth you
like to this. It discovereth your
misery by sinne, together with
the perfect remedie. It pro-
poundeth perfect happines vn-
to you, affoording meanes to
worke it out in you, & for you.
It is mightie through God to
prepare you for grace. It is the
immortall seede to *beget you vn-*
to Christ: It is the milke and
stronger meate to *nourish* you vp
in Christ. It is the onely sou'e-
physick to *reconer* you, and to
rid you of all spirituall euils. By
it *Christ* giveth spirituall sight
to the blinde, hearing to the
deafe, speech to the dumbe,
strength to the weake, health
to the sicke: yea, by it he doth
cast out Devils, and raise men
from the death of sinne (they
belceuing it) as certainly as he
did

Act 10. 31.

1 Tim. 3. 15
17.

1 Thes 2. 13

did all those for the bodies of men by the worde of his power while he lived on the earth. This booke of God doth containe those many rich *Legacies* bequeathed to you in that last *Will and Testament of God* sealed with the blood of *Jesus Christ our Lord*. It is the *Magna Charta*, and Statute-book of the Kingdome of heaven. It is the booke of *Priviledges and Immunities* of Gods children. It is the word of grace, which is able to build you up, and to give you an inheritance amongst all them that are sanctified. For it will make you wise to salvation through faith in Christ Iesus, making you perfect, throughly furnished vnto all good works. Wherefore as when you heare this word preached, so when at any time you read it, you must receive it not as the word of man, but as it is in truth the word of God: then it will worke effectually in you that beleue.

Secondly,

● Secondly when you reade this word, first lift vp the heart in *prayer* to God for the Spirit of vnderstanding & wisdom, that your minde may be more and more inlightned, and your heart more & more strengthened with grace by it. For this word is spirituall, containing the secrets and hidden things of God in a mysterie, which as the bare letter doth signifie is as a *booke sealed up* in respect of discoverie of the *beings of God* in it to all that haue not the helpe of Gods Spirit, so that none can know it, the inward and spirituall meaning thereof, powerfully, and sauingly, but by the Spirit of God.

Thirdly read the worde with an hunger & thirst after knowledge and *growth of grace* by it, with a reuerent, humble teachable, and honest heart, beleeuing all that you reade, trembling at the threats and iudgements

Psal. 119. 18

a Isai. 29. 11
12.

b 1 Cor. 2.
10. 11.

1 Pet 2. 2.

ments against sinners; reioycing in the promises made vnto, and the fauours bestowed vpon the penitent and the godly, willing and resolving to obey all the Commandements.

e Reu. 1. 3.
d Ia. 2. 1. 25

Thus if you reade, blessed shal you be in your *e reading*, and blessed shall you bee in your *d deede*.

Who must
read Scrip-
tures.

Ioh. 5. 39.

The *holy Scriptures* are thus to be read of all of euery sort, and condition, and of each sex, for all are commanded to *search the Scriptures*, as well the *Laytie* as the *Cleergie*. For though the Spirit of God is able to worke conuersion and hoines immediately without the word as he doth in all those infants that are saued, yet in men of yeares the holy Ghost will not (where the word may be had) work *e without it* as his instrument; vsing it as the hammer, plow, seed, fire, water, sword, or as any other instrument to pull down, build vp,

e Luk 16. 29

vp. plant, purge, cleanse. For it is by the word both reade and preached that *Christ* doth *sanctifie* all that are his, *that he may present them to himselfe*, and so to his father, *without spot or wrinkle, a Church most glorious.*

And whereas it is most true that those which are vnlarned and *vnstable* doe wrest not onely *hard Scriptures*, but *all other also to their destruction*. Yet, let not this (as *Papists* would inferre) cause you to forbear to reade; no more, then, because many surfeit and are drunke by the best meats and drinks, you doe forbear to eat and drink. But to prevent misse-vnderstanding & wresting of Scriptures to your hurt do thus. (1) Get and cherishe an humble and honest heart, resolved to *obey* when you know Gods will: *If any man will doe his will saith Christ, he shall know of the doctrine whether it be of God.* (2) Get a cleare

f Ioh. 17. 17
Eph. 5. 29.

2 Pet. 3. 16.
A caution
not to
forbear
reading
Scripture
because
of the
difficultie
of it.

How to
reade & not
mistake
and wrest
Scriptures.

Ioh. 7. 17.

Psal 119 130

Isai. 8. 20.

Mal. 2. 7.

clear knowledge of the *first Principles of Christian Religion*, before them stedfastly, and in-
deavour to frame your life ac-
cording vnto these more easie
and known Scriptures where-
on these principles & first ora-
cles of God are grounded; For
these give *light euen by the first*
entrance vnto the very simple.

This doe, and you shall neuer be
vnlearned in the mysteries of
Christ, nor yet vnstable in his
waies. (3) Be much in *hearing the*
word interpreted by learned and
faithfull ministers. (4) If you
meet with a place of Scripture
too harde for you, presume not
to frame a sence to it of your
owne head; but take notice of
your ignorance, admire the
depth of Gods wisdom, sus-
pend your opinion, and take the
first opportunity to aske the
meaning of some or other, *whose*
lips should preserve knowledge.

Let no colourable pretence
keepe

keepe you from diligent reading of Gods booke, for hereby you shall be better prepared to heare the word preached. For it layeth a *ground worke* to preaching, making way to a better vnderstanding thereof, and to a better keeping it in memory, as also to enable you to *try the Spirits* and Doctrines deliuered, euen to try all things, and to keepe what is good.

1. In reading mens writings first, reade the *best*; or at least those by which you can *profite best*.

2 Read a good booke thoroughly, and with due consideration.

3 Reiect not hastily any thing you read, because of the meane opinion you haue of the author. Beleeue not euery thing you read, because of the great opinion you haue of him that wrote it. But (in all bookes of faith and maners) *try all things* by

Motives to
read Scripture.
Act 8.28.34

g Act. 17.11
I Ioh. 4.7.
I Thes. 5.21

by the Scriptures. Receive nothing vpon the bare testimony or iudgment of any man, any further then he can confirme it by the *Canon of the word*, or by euidence of reason, or by vndoubted experience, alwaies provided that reason and experience be according vnto, not against the word. If the meanest speake according to it, then receiue and regarde it: but if the most iudicious in your esteeme, yea if he were an *Angel of God* should speak or writ otherwise, refuse, and reiect it.

Thus much for private reading.

Gala. 8.

Caution in
private
reading.

Onely take this *Caution*, you must not thinke it to be sufficient that you read the Scriptures and other good bookes at home in private when you shall by so doing neglect the hearing of the word read, and preached in *publick*. For God hath not appointed, that reading alone, or preaching

preaching alone, or prayer, or Sacraments should singly, and alone saue any man, where all, or more then one of them may be had; but hee requireth the ioynt vse of them all in their place and time. And in this varietie of meanes of saluation, God hath in his holy wisdom ordained them to be such, that the excellencie, and sufficiency of the one, shall not, in its right vse, keepe any from, but leade him vnto a due performance of the other, each seruing to make the other more effectuell to produce their common effect, namely, the *Saluation* of mans soule.

Indeed when a man is necessarily hindred by persecution, sicknesse, or otherwise, that he cannot heare the word preached, then God doth blesse reading with an humble and honest heart, without hearing the word preached. But where

E hea-

Progn. 18.9.

hearing the word preached, is either contemned or neglected for reading sake, or for prayer sake, or for any other good primate dutie, there is no man can looke to be blessed in his reading, or in any other primate duty, but cursed rather. Witnes the euill effects, which by experience we see doe issue thence, viz. *Selfe-conceitnes*, *Singularitie* in some dangerous opinions; many times a rending away from the Church by *Schisme*, yea, too oft a falling away into *damnable Heresies*, or *Apostacie*.

Sect. 3. Of Meditation.

When you are alone, then also is a fit season for you to be taken vp in holy *meditation*. For according to a mans meditations, such is the man. *The liberall man deniseth liberall things: the churle the contrary*. The godly man studieth how to please God, the wicked how to please

please himselfe.

In meditation the minde or reason of the soule stayeth it selfe vpon something conceived or thought vpon for the better vnderstanding thereof, and for the better application of it to a mans selfe, for vse.

In meditating aright, the minde of man exerciseth two kind of acts; the one direct vpon the thing meditated; the other reflect vpon himselfe, the person meditating. The first is an act of the *contemplative part of the vnderstanding*; the second is an act of *Conscience*. The end of the first is to *enlighten the minde* with knowledge; the end of the second is to *fill the heart* with goodnes. The first serueth (I speake of morall actions) to *find out the rule* whereby you may know more cleerly and distinctly, what is truth, what is falshood, what is good, what is bad, whom you should

What meditation is.

The distinct acts and parts of meditation

E 2

obey,

obey, and what manner of person you should be, and what you should doe, and the like. The second serueth to direct you how to make a right and profitable application of your selfe, and of your actions to the Rule.

In this latter are these two acts. First, an *examination* whether you and your actions be according to the rule, or whether you come short, or are swerued from it, giuing true iudgement of you, according as it doth finde you.

The second is a *perswasue and commanding all*, charging the soule in euery faculty; vnderstanding, will, affections, yea the whole man to reforme and conforme themselves to the rule, that is to the will of God; if that you finde your selfe not to be according to it, which is done by confessing the fault to God with remorse, praying

praying for forgiveness, returning to God by repentance, reforming the fault through new obedience. This must bee the resolution of the soule. And all this a man must charge vpon his soule peremptorily, commanding himselfe to endenour the doing of them.

When you meditate, ioyne al these *three acts*, else you shal neuer bring your meditation vnto a profitable issue. For if you onely muse and studie to finde out what is true, what is false, what is good, what is bad; you may gaine much *knowledge of the head*, but little *goodnes to your heart*. If you make a bare application to your selfe of that whereon you haue mused, and no more; you may lay guilt vpon your conscience, and terrour vpon your heart without fruit or comfort: but if to these two you lay a charge vpon **your selfe** to follow Gods

counsell touching what you should beleue and doe, when you haue offended him: if you withall bring your heart to a resolution through Gods grace to bee such a one as you ought to be, and to liue such a life for hereafter as you ought to liue; then vnto science you shall adde conscience, and to knowledge you shall ioine practise, and shall fill your selfe full of comfort. Obserue *Dauids meditations*, and you shall finde they come to this issue. His thoughts of God and of his wayes made him turne his feet vnto Gods testimonies. The meditation of Gods benefits made him resolve to take the cup of saluation and call upon the name of the Lord, and to pay his vows. When he considered what God had done for him, and thence inferred what he should be to God againe, he saith to his soule, *My soule and all that is in mee praise his holily*

Psal. 119. 59.

*Psal. 116.
13, 14.*

*Psal. 103.
1, 2, 3.*

ly name. When he in his meditation found that it was his fault to have his soule disquieted in him through distrust, he chargeth it to waite on God, and rouseth vp himselfe vnto confidence. *I will meditate on thy precepts* (saith hee) what is that all? no; but he proceedeth to this last act of meditation, and saith, *I will haue respect vnto thy wayes.*

Psal. 112. 9.

113.

Psal. 113. 15

Gods holy nature, attributes, word, workes, also what is duty, what is a fault, what you should be, and doe, what you are, and what you haue done, what be the miseries of the wicked, what is the happinesse, and what are the priuiledges of the godly our *fit matter of meditating*, by the direct act of the vnderstanding.

Rules of meditation.

That which must fettle your iudgement and bee the *rule* to direct your iudgement what to

E 4

hold

hold for true and good, must be the *Canon of Gods word* rightly vnderstood, and not your owne reason or opinion: nor yet the opinions or conceits of men; for these are false and *crooked rules*.

Cautions about the matter of meditation.

Psal. 131. 1.

Rom. 12. 3.

In seeking to know the secrets and mysteries of God, and godlines, you must not pry into them farther then God hath reuealed; for if you wade therein farther then you have sure footing in the word, you will presently loose your selfe and bee swallowed vp in a maze, and whirlepoole of errors and heresies. These *deepe things of God must be vnderstood with sobriety*, according to that measure of cleere light which God hath given you by his word.

When *Sinne* happeneth to be the *matter* of your meditation, take heede lest while your thoughts dwel vpon it (though your

your intention be to bring your selfe out of loue with it) it steale into your affections, and work in you some tickling motions to it, and so circumuent you. For the *cunning deuices of sinne* are vndiscouerable: and you know that your heart is *deceitfull* aboue all things. Wherefore to preuent this mischiefe (1) As *Sinne is not to be named*, but when there is iust cause; so is it not to be *thought vpon*, but vpon speciall cause, namely, when it sheweth it selfe in its motions, and euill effects, and when it concernes you to try and finde out the wickednesse of your heart & life. (2) When there is cause to thinke of sinne represent it to your mind as an *euill, the greatest euill*, most lothsome, and most abominable to God, and as a thing most hatefull and hurtfull to you. Whereupon you must worke your heart to a detestation of it, and

Ecd. 7. 24.

10. 13.

Ier. 17. 9.

Eph. 5. 3.

Gen. 3. 2, 3.

Mat. 4. 4, 7.

Rom. 8. 13.

resolution against it. (3) Neuer stand reasoning or disputing with it as *Eve* did, but without any plodding thereupon, you must do present execution vpon it, by sheathing the word, the sword of the Spirit into the heart of it, and by the deedes of the Spirit, kill it. And if you would insist long in meditating vpon any subiect, make choise of matter more pleasant and lesse dangerous and infectious.

It is needfull that you bee skilfull in this first part of meditation, for hereby you finde out, and lay downe propositions. Whence you may conclude; who is to be adored, who not, what is to be done, what not, what you should be, what not. But the life of meditation lyeth in the reflect acts of the soule, whereby that knowledge which was gotten by the former act of meditation, doth reflect, and returne vpon the heart, causing you

2 Chron. 6.
37.

to *Assume* and apply to your selfe what was propounded; whence also you are induced to endeavour to worke your heart vnto that which you have learned it ought to be.

This, though it be most profitable; yet, because it is tedious to the flesh, is most neglected. Wherefore it concerneth you which are well instructed in the points of faith and holiness to be most conuersant in this, when you are alone, whether of set purpose, or in your iournings, or otherwise. You should therefore *be well read in the booke of your conscience*, as well as *in the Bible*. Commune oft with it, and it will fully acquaint you with your selfe, and with your estate. It will tell you what you were, and what you now are, what you most delighted in in former times, what now. It will tell you what streights and feares you haue

Psal. 77. 1.
10. 12.

haue bin in, and how graciously God deliuered you; what temptations you haue had, and how it came to passe, that some times you were overcome by them; & how, and by what means sometimes you overcame them. It will shew what conflicts you haue had betwixt flesh and spirit, what side you tooke, what was the *issue of the conflict*; whether you were grieued and humbled when sin got the better; whether you reioiced and were thankfull in anie sort when Gods grace in you held his owne, or got the better. Your conscience being set a worke, will call to your remembrance your oversights, and aduantages which you gaue to Satan and to the lusts of your flesh, that you may not doe the like another time. It will remember you by what helps and meanes through Gods grace you preuailed and got a good

good conquest over some sinne,
that you may flie to the like an
other time. If you shall thus take
obseruation of the passages, and
conflicts in this your Christian
race and warfare, your know-
ledge will bee an *experimental*
knowledge, which, because it is a
knowledge arising from the of-
ten proote of that whereof you
were taught in the word; it be-
commeth a more grounded, a
more perfect, and a more fruit-
ful knowledg then *that of meere*
contemplation.

It is onely this experimental
knowledge that will make you
expert in the trade and war-
fare of Christianity. Take me a
man that hath only reade much
of *Husbandry, Physick, Merchan-*
dise, Politie, and martiall affaires,
who hath gotten into his head the
notions of all these, and ma-
keth himselfe belecue that hee
hath great skill in them; yet one
that hath not reade halfe so
much

much but hath bin of *long practise*, and of *great experience* in these, goeth as far beyond him in Husbandry, in giuing Physick, in Trading, in Pollicie, and in true feates of Armes, as he goeth beyond one that is a meere nonice in them. Such difference there is betweene one that hath onely notions and braine knowledge of Christianity or onely some practise withall, but severed from experimentall obseruation; and him that taketh notice of his owne experiences and is oft looking into the *Records* of his owne *Conscience* throughly to peruse them.

The *experiments* which by this meanes you shall take of Gods loue, truth, and power, of your enemies falshood, wiles and methodes, of your owne weakenes without God, and of your strength by God to withstand the greatest lusts, and strongest Deuill, yea an abilitie
to

to doe all things through him that strengthneth you, wil beget in you, faith and confidence in God, and loue to him, watchfulnes and circumspection, lest you be ouertaken with sin, yea such humility, wisedome, and Christian courage, that no opposition shal daunt you; neither shal any driue you from the hold you haue in Christ Iesus.

Where reade you of two such *Champions* as *Dauid* and *Paul*? and where do you reade of two that recorded, and made vse of their experiences like these?

1 Sam. 17.
36.

Wherefore next to *Gods booke*, which giueth light and rule to your Conscience, reade oft the *booke of your Conscience*. See what is there written for, or against you. When you finde that your selfe, and life is according to the *rule of Gods booke*; keepe fast to that with comfort, but, wherein you find your selfe not to be according to *this rule*, giue your selfe

2 Tim. 1.
12.
2 Tim. 4.
17, 18.

selfe no rest vntill in some good measure, at least in indeauour, you doe line according to it.

I haue insisted the more largely on this point of meditation because of the rarenes, necessity, and profitableness of it; many of Gods people omit it, because they know not how to doe it, and because they know not their *needs*, nor yet the *benefit* which they may reap by it. I haue indeauoured to shew you how.

Motives to
meditation

That you haue *needs* to meditate. Consider that reading, hearing and transient thoughts of the best things vpon what soeuer occasion, leaue not halfe that impression of goodnes vpon the soule, which they would doe if by meditation they might be recalled and be made to stay and sit some time vpon it. Without this meditation the good food of the soule passeth through the vnderstanding, and
either

either is quite lost, or is like raw and indigested meate, which doth not nourish those creatures that chew the cud till they haue fetched it back and chewed it better. Meditation is instead of chewing the cudde. All the outward meanes of Saluation do little good in comparison except by meditation they be pondered and laid vp in the heart.

2. That meditation will *doe you much good*, know it by these.

(1) It doth digest, ingraft and turne the spirituall knowledge tendered in Gods ordinances into you, and it doth frame and turne you into it, so that Gods will in his worde and your will become one, willing the same things. (2) Meditation fitteth for prayer, nothing more. (3) This Meditation maketh for practise of godlines, nothing more. (4) Nothing doth perfect and make a man an expert Christian more thē this. (5) Nothing

Psa. 94. 19.

Psal. 1. 2.

thing doth make a man know and enioy himselfe with inward comfort nor is a clearer euidence that he is in state of happines, then this. For *in the multitude of my thoughts within mee* (saith *Dauid* to God) *thy comforts delight my soule*. And he doth by the Spirit of God pronounce e- uery man *blest* that doth thus *meditate in Gods Law day and night*.

CHAP. VIII.

*Of keeping Company, as in
the sight of God.*

WHen you shall bee in *Company* of whatsoe- uer sort, you must amongst them *walk with God*.

How a man
should carry
himselfe
to all.

Directions hereunto are of two sortes. First shewing *how towards all*. Secondly how *towards good, or bad*.

First in whatsoeuer *company* you are, your *Conuersation* in
word

word and deed must be such as
may procure (1) *Glory to God.*

a Mat 5.16.

(2) *Order to Religion.* (3) *All*

b 1 Tim. 6.1

mutuall lawfull content, helpe and
true benefit to each other. For these

Gen. 2. 18.

are the ends first of *Society*, Se-
condly of the variety of the good
gifts which God hath giuen vnto
men to doe good with.

1 Cor. 12. 7.

To attaine these ends, your
Conuersation must be. (1) *Holy.*

(2) *Humble.* (3) *Wise.* (4)

Lowly.

First it must be holy, you must
as much as in you is, preuent all

evil speech & behauiour which
might els breake forth, being a

like carefull to breake it off if it
be alreadie begun in your com-

pany. Suffer not the *name* and
Religion of God, nor yet your

brothers name to be traduced;
but in due place, and manner,

contest against either. Be dili-
gent to watch and to take all

good occasions to utter, and to
nourish good speech, and good

motions;

motions; even whatsoever may tend to the practise, and increase of godlines, and honesty.

Secondly, your conuersation must be *humble*. You must give *call due respect* to all men, according to their severall places, and gifts; reuerencing your *bettors*, submitting to all in *authority* ouer you. Esteeme your *d equals* better then your *schies*, in honor preferring them before you. Condescend vnto, and tender them of the *lower sort*.

Thirdly you must be wise and *discreet* in your carriage towards al, and that in diuers particulars.

1 Be not too open, nor too reserved. Not *euer suspicious*, nor *ouer credulous*. For the *g simple* belieueth every worde, but the *prudent* looketh well to his going.

2 Apply your selfe to the severall conditions and dispositions of men in all *indifferent* things.

e 1 Pet. 2. 17.
Eph 5. 21.
d Phil. 2. 3.

e Rom 12.
16.

e 1 Cor 13.
7.

1 Sol. 2. 24.
1 Cor 40. 1.
15, 16.

g Prou. 14. 15

things, so far as you may without sin against God, or offence to your brother, *becomming all things to all men*, comporting with them in such sort, that if it be possible, you may live in *peace* with them, and may gaine some interest in them to doe them good. But far be it from you to be as many, who vnder this pretence are; for al companies, seeming religious with those that be religious; but indeed are prophane and licentious with those that are prophane & licentious: for this is carnall pollicie, and damnable hipocrisie, no true wisdom.

3 *Intermeddle not with^b other mens busines*, but vpon due calling.

4. Know when to speake, and when to be silent. *How^l excellent is a word spoken in season?* As either speech or silence will make for the glorie of God, and for glorie of God, and for the cause
of

1 Cor. 9. 19.
2. 23.

Rom. 12. 1.

A caution
touching
becomming
all things
to all men.

h 1 Thes. 4.
11.

1 Tim. 5. 23.

Ecl. 3. 7.

1 Pro. 15. 13

Pro. 25. 11.

Pro. 19. 11.

of Religion, and good one of another, so speake, and so holde your peace.

k Pro. 17. 27

l Eccl. 10. 14

m Prou. 18.

13.

n Job. 32. 4,

5, 6.

o Pro. 10.

19.

p 2 Cor. 12.

18.

5. Bee not *k* *hastie to speake*, nor bee *l* *much in speaking*, but onely when iust cause shall require; for as it is *m* *shame and folly to a man to answer a matter before hee heare it*; so, is it for any to speake before his *n* *time*, and turne. This is commended to you in the example of Elihu in Job. Likewise know, that in the *o* *multitude of wordes wanteth not sinne*; but *he that refraineth his lippes is wise*.

6. Be sparing to speak of your selfe, or actions, to your owne praise, *except in case of p* *necessarie Apologie* and defence of Gods cause maintained by you, and in the clearing of your wronged innocency, or needfull manifestation of Gods power and grace in you, and then it may be with *all modesty, gining the praise*

unt.

unto God. Neither must you cunningly hunt for praise by debasing or excusing your selfe and actions that you might give occasion or draw forth Commendations of your selfe from others. This seeking of praise any way, argueth pride and folly. But doe you praise-worthy actions, seeking therein the praise of God, that God may be glorified in you, then you shall have praise of God, whatsoeuer you haue of man. Howsoeuer, follow *Salomons rule*. Let another praise thee, not thine owne mouth, a stranger, and not thine owne lips.

7. As you must bee wise in your carriage toward others, so you must be wise for your selfe, which is to make a good vse to your selfe of all things that fall out in company. Let the good you see be matter of content, and thanks, and for your imitation. Let the euill you see be matter of griefe

Phil. 4. 11.

13.

Rom. 2. 29.

Prou. 27. 2.

How to
make a
good vse to
a mans self
by others
company.

Ad. 12. 23.

Pro. 27. 14.

griefe & humiliation, and a warning to you lest you commit the like; sith you are made of the same mould that others are made of. If men report *good of you to your face*, repress those speeches as soone, and as wisely as you can, *giving the praise of all things to God*; knowing that this is but a temptation, and a snare, and a meanes to breed and feede self-loue, pride and vaine-glory in you; onely if this good report be true, *blesse God that he hath enabled you to give cause thereof, and study by virtuous living to continue it*. If this good report be false *endeavour to make it good by being hereafter answerable to the report*. If men report *evill of you to your face*; Be not so much inquisitive who raised it, or thought some how to bring him to his answer, or how to cleare your reputation amongst men; as to make a good vse of it to your owne heart before God.

For

For you must know, *this euill report shall not rise without Gods providence*. If the report bee true, then see Gods good prouidence, it is that you may see your error and fault, and repent. If the report bee *false* in respect of such or such a fact: yet consider, haue you not runne into the *appearance and occasions of those euils*; then say, Though this report bee false, yet it cometh iustly vpon mee, because I did not shunne the occasions and appearances. This should humble you, and cause you to bee more circumspect in your wayes. But if *neither the thing reported bee true, neither yet haue you runne into the occasions thereof*, yet see Gods wise and good prouidence, not onely in discovering the folly of foolish, and the malice of euill men, who raise and take vp an euill report against you without cause; but in giuing you warning to looke

F to

2. Sam. 16.
10, 11, 12.

to your selfe, lest you deserue thus to bee spoken of. And what do you know but that you should haue fallen into the same or the like euill, if *by these reports you had not bene forewarned?* Make vse of the railings and *reuiling* of an enemy: for though hee bee a *bad Judge*, yet hee may bee a *good Remembrancer*; for you shall heare from him those things of which *flatterers* will not, and *friends* being blinded or ouer-indulgent through loue, doe neuer admonish you.

p 1 Pet 3. 8.

q Gal. 6. 10.

r 1 Cor. 10.

32.

s 1 Cor. 6. 1,
7, 8.

t Col. 3. 13.

Fourthly, your conuersation amongst all must be *loving*; you should be kinde and *courteous* towards all men: Doe *good* to all, according as you haue ability and opportunity. Gine *offence* wittingly to none. Doe *wrong* to no man either in his name, life, chastity or estate, or in any thing that is his; but bee ready to *forgive* wrongs done

to.

to you, and to take wrong rather then to reuenge, or vnchristianly to seeke to bee righted. As you shall haue calling and opportunity, do all good to the soule of your neighbours, exhort and incourage vnto well-doing. If they shew not themselves to bee *dogges and swine*, that is, obstinate scorneres of good men, and contemnners of the *pearle* of good counsell, you must so farre as God giueth you any interest in them, *admonish* and informe them with the spirit of meekenes and wisdom. With this *cloak* of *love* you should couer and cure a multitude of your companions infirmities and offences. In all your demeanour towards him, seeke not so much to *please your selfe*, as your *Companion*, in that which is good to his edification.

1 Thef. 4.6.

Mat. 7.6.

Leuit. 19.17

1 Pet 4.8.

Rom. 15.2.

Tit. 3.2.

Speake euill of no man, nor yet speake the euill you know of any man, except in these or like
F 2 cases.

In what
cases a man
may speake
of others
euill deeds,
yet not
speake euil.
u 1 Cor. 1.
11.

Acts 23. 16.

cases. (1) When you are ther-
unto lawfully called by Autho-
rity. (2) When it is *to* ^u *those*
whom it concerneth, to reforme and
reclaime him of whom you
speake, and that you doe it to
that end. (3) When it is to
preuent certaine *damage* to
the soule or state of your neigh-
bour, which would ensue, if it
were not by you thus discou-
red. (4) When the conceale-
ment of his euill may make you
guilty and accessory. (5) When
some particular remarkeable
iudgement of God is vpon a
notorious sinner for his sinne,
then to the end that God may
bee acknowledged in his iust
iudgements, and that others
may bee warned, or brought to
repent of the same or like sinne,
you may speake *of the euils* of
other. But this is *not to speake e-*
uill, so long as you doe it not in
enuy and malice to his person,
nor with aggrauation of the
fault

fault more then is cause; nor yet to the iudging of him as concerning his finall estate.

When you shall heare any in your company speake euill of your neighbour, by slaunde-ring, or whispering tale-bea-ring, whereby he detracts from his good name, you must not onely stoppe your eares at such reports; but must set your speech and countenance against him, like a *North-winde* against raine.

Prou. 27. 23

When you heare another well reported of, let it not bee grieuous to you, as if it detracted from your credit; but reioyce at it, insomuch that God hath enabled him to bee good, and to doe good; all which maketh for the aduancement of the common cause, wherein you are interess'd: Envy him not his due praise.

Detract not from any mans credit, either by open backbi-
F 3 ting,

21. 12. 26

ting, or by secret whispering, or by any cunning meanes of casting euill aspersions; whether by way of pittying him, or otherwise: As, *Hee is good, or doth well* in such and such things; *But, &c.* This *but*, marreth all.

And to heape vp all in a word, In all your speeches to men, and communication with them, your speech must be *gracious*, that which is good to the use of edifying, that it may minister grace, not vice to the hearers. It must not bee prophane, filled out with oathes, curses, or prophane iests; it must not be flattering, nor yet detracting: Not bitter, not railing, not girding, either by close squibs, or salt iests against any man. It must not be wanton, ribaldrie, lasciuious and filthy. It must not be false; no nor yet foolish, idle and fruitlesse: For all *euill communication doth corrupt good manners*. And, *Wee must answer for euery*

Col. 4. 6.

Eph. 4. 29.

Eph. 4. 31.

Eph. 5. 3, 4.

1 Cor. 15.

33.

Mat. 12. 36.

every idle word which wee speake.

Besides, a man may easily bee discerned of what Countrey he is, whether of Heauen, or of the earth, by his language; *his speech will betray him.*

There is no wisdome or power heere below can teach and enable you to doe all, or any the forementioned duties. This *wisdome* and power must bee had from *above*. Wherefore if you would in all companies carry your selfe worthy the Gospell of Christ,

First, bee sure that the *Law of God*, and the *power of grace* be in your heart, else the *law of grace and kindeesse* cannot bee in your life and speech. You must be indued therefore with a spirit of holinesse, humilitie, loue, gentlenesse, appeaseablenesse, long-suffering, meekenesse, and wisdome; else you can neuer conuerse with all men as you ought to doe. For such as *the*

F 4

heart

Meanes of good speech, and carriage in all company.

Iam. 3. 13. to 18.

Psal. 37 30, 31.

Prou. 31. 26

Mat. 15. 19.

Mat. 12. 34,
35.

Prou. 16. 23

Psal. 39. 1.

the heart is, such the conversation will bee. Out of the euill heart come euill thoughts and actions; but *A good man, out of the good treasure of his heart bringeth forth good things, and according to the abundance of the heart the mouth speaketh.* A man must haue the heart of the wise, before the tongue can bee taught to speake wisely.

Secondly, You must resolute beforehand (as *Dauid* did) to take heed to your wayes, that you sinne not with your tongue: And that you will keepe your mouth as with a bridle. And before your speech and actions, be well aduised, weigh and ponder in the ballance of discretion, all your actions and words, before you vent them.

Thirdly, Let no passion of ioy, griefe, feare, anger, &c. get the head, and exceede their limits. For wise and good men, as well as bad, when they haue
beene

beene in any of these passions,
haue spoken & vnadvisedly with
their lippes: And experience
wil teach you, that your tongue
doth neuer runne before your wit,
so soone, as when you are over-
feared, over-grieved, over-angrie,
or over-joyed.

Fourthly, You must be much
in prayer vnto God, before you
come into company, that you
may be able to order your con-
uersation aright: Let your heart
bee lifted vp oft to God when
you are in Company, that hee
would set a watch before your
mouth, and keepe the doore of your
lippes, and that your heart may
not incline to any euill thing, to
practise wicked workes with men
that worke iniquity, and that hee
would open your lippes, that your
mouth may shew forth his praise,
and that you may speake as you
ought to speake, knowing how to
answer euery man; for the tongue
is such an vnruely euill, that no

F 5

man,

x Iob 3. 23.

Psal. 105. 32,

33.

Marke. 9. 6.

Iona. 4. 9.

Mark. 4. 2,

23.

Psal. 141. 3, 4.

Psal. 51. 15.

Colos. 4. 6.

James 3.8.

man, onely God can tame and governe it.

Sect. 2.

Rules of
ordering
ones selfe
in ill com-
pany.

b 1 Kin. 22.

29, 31.

2 Chron. 18.

31.

Gen. 14. 11,

12.

c Prou. 22.

24, 25.

When *Company* is *sinfull* and *naught* (if you may choose) come *not into it at all*. For keeping euill company will (1) blemish your Name. (2) It will expose you oft times to many *b hazards* of your life and state. And (3) you are alwayes in danger to be corrupted by the *c contagious infection* of it. By bad Company I doe not onely vnderstand *seducers*, and such as are *openly prophane*, or riotous; but also such *ciuill men*, who yet remaine meere worldlings, and *all lukewarme professors*, who are neither hotte nor cold. For although the finnes of these latter, doe not carry such a manifest appearance of grosse impiety and dishonesty, as doe the finnes of open Blasphemers, Drunkards, Whoremasters and the like; yet they are not lesse dange-

dangerous ; your heart will quickly rise against these manifest enormous evils : but the other, by reason of their vn suspected danger , through that tolerable good opinion which (in comparison is had of them, though in truth they be as dangerous and as hatefull) will sooner insnare and infect you, by an insensible chilling of your spirits, and by taking off the edge of your zeale which you had to the power of godlinesse : And so by little and little draw you to a remissenes; and indifferency in religion, and to a loue of the world. If you shall thinke that by keeping euill company, you may conuert them, and draw them to goodnesse ; bee not deceiued: It is presumption so to thinke. Hath not God expressly *forbidden* such company ? If you bee not necessarily called to be in sinfull company, you may iustly feare that you shall

Prou. 23:10

Psal. 106. 34
35.

shall bee sooner *perverted*, and *made naught* by their wicked-
nesse, then that they should be
converted and *made good* by your
holinesse.

d Phi. 2. 15,
16.
Eph 5. 15, 16
e Mat. 10. 16
f 1 Pet. 3. 1.

1 Tim. 5. 14

1 Pet. 2. 15.

Secondly, when by reason of
cōmon occasions in respect of
the affaires of your calling, ge-
neral, or particular, in Church,
Common-wealth, and Family,
you cannot shun ill company;
Looke (1) that in speciall sort
your *cōuersation* be *unblameable*,
& *harmlesse*, *even with a Doue-
like* & *innocency*, that by your
good example, they may *without*
the Word bee brought to the
Word, and to a love of the po-
wer and sincerity of that true
Religion which you professe.
Howsoever, *give no advantage to*
the aduersarie to speake evil, ei-
ther of you, or of your Religi-
on; but that you may *stoppe the*
mouthes of ignorant and foolish
men: or if they will notwith-
standing speake against you;
this

this your holy life shall shame all
that blame your good conversation
in Christ Iesus. (2) Be wise as
serpents: Walke warily, lest they
bring you into trouble, and doe
harmed you: but especially lest
they infect you with their sinne;
for a little leaven will quickly
sour the whole lump.

That you may not be infected
by that ill company which you
cannot auoid; vse these prefer-
uatiues: (1) Be not *high minded*,
but feare, lest you doe commit
the same or the like sinne; for
you are of the same nature, and
are subiect to the same, and like
temptations. Hee that seeth
his neighbour slip and fall be-
fore him, had need to *take heed*
lest hee himselfe fall. (2) Your
soule (like the righteous soule of
Lot) *must bee vexed daily with*
seeing and hearing their unlawfull
deeds. (3) Rowse your heart to
a sensible & loathing of their sinne;
yet haue compassion on the sinner,
and,

1. Tim. 5.
14.
1. Pet. 2. 15
1. Pet. 3. 16.
Coloss. 4. 5.
g Math. 104
16.

1. Cor. 5. 6.

How to be
kept from
infection
of sinne by
ill compa-
ny.

h 1. Cor.
15. 32.

i 2 Pet 2. 8.
Psal. 112.
136. 18.

k Iude 22,
23.

12. Theff. 3.
6, 15

Pfal. 120.
5, 6

Pfal. 16. 3.

and, so farre as you haue calling,
I admonish him as a brother.
(4) When you see or heare any
wickednesse, lift vp your heart
to God, and before him con-
fesse it, and disclaime all liking of
it, pray God to keepe you
from it, and that he would for-
giue your companion his sinne,
and giue vnto him grace to re-
pent of it. Lastly, though you
conuerse with sinfull company
vnaduisedly in a common and
colder kinde of fellowship, by a
common loue, whereby you do
wish well to all, and would doe
good to all; yet you must not
conuerse with them with such
speciall, and intimate Christian
familiaritie, and delight, as you
doe with the Saints that are ex-
cellent. Thus doe, and the Lord
can and will keepe you in the
midst of Egypt, and Babel, as he
did Ioseph, and Daniel, if he call
you to it.

Thirdly, As soone as possibly
you

you can, depart out of their company, when you find not in them the lippes of knowledge; or when they any way declare that they have onely a ferme; but deny the power of godlines. From such turne away, saith the Apostle. And so vse the preseruatiues prescribed, or any other whereof you haue prooffe, that you depart not more euill; or lesse good, then when you came together.

Prou 14.7.

2. Tim. 3.5.

Sect. 3.

How a man should carry himselfe towards good company.

Now touching good company. First, *highly esteeme* of it, and much desire it. For you should loue the brotherhood, howsoeuer the world scoffe at it; and forsake not the fellowship, or confor- ting with the godly, as the manner of some is: But (with Dauid) as much as may be, *bee a companion with them that feare God.*

1. Pet. 2.17.

Heb. 10.25.

Psal. 119.63

Secondly, when you are in good

2 Rom. 1.
11, 12.
1 Heb. 10.
24.

good company, you must expresse all brotherly loue; improving your time together for your mutuall good, chiefly in the increase of each others *a faith and holinesse, b. promouing one another to loue, and to good workes.*

1 Pet. 1. 22.

Heb. 3. 1.

Gal. 6. 10.

Then you loue brotherly, (1) when you loue them out of *a pure heart fervently*, which is, when you loue them therefore, and in that respect, because they are brethren, *partakers* of the same faith and Spirit of Adoption, hauing the same Father, and being of the same *household of faith* with you. (2) When you loue them not onely with *a loue of humanitie*, as they are men, (for so you loue all men, euen your enemies;) nor yet onely with *a common loue of Christianitie*, wherewith you loue all professing true Religion, though actually they shew little fruit and power thereof; but with

with a *specialtie of love for kinde*,
spirituall; and for *degree*, more
abundant.

1. Pet. 1. 12.

1. Pet. 4. 8.

Therefore it is called *brotherly*
kindnesse, and a fervent love,
distinct from charitie, or a *com-*
mon love, 2. Pet. 1. 7. Where
this love is, it will knit hearts
together like *c Jonathans* and
Davids; making you of *d one*
heart. It will make you enjoy
each others society with spiri-
tuall *e delight*: It will make you
to beare one with another; and
to *f beare each others burdens*. It
will make you to communicate
in all things communicable,
with gladnesse, and *g singlenesse*
of heart, as you are able, and that
by *a h specialty*, beyond
that which you shew to
them which are not alike ex-
cellent. Yea it is so entire and
so ardent, that you will not hold
your *life* to be too deare, to lay
downe for the common good of
the brethren.

Benefits of
brotherly
love.

c 1. Sam.

18. 1.

d Act. 33.

e Psal. 16. 3.

f Gal. 6. 2.

g Act. 2.
46.

h Gal. 6.
18.

1. Ioh. 3. 16.

When

How brotherly love
is expressed.

g Iude 10.
1. Thess. 5.
11.

h Col. 3. 16.

Act. 17. 21.

When therefore you meete with those that feare God, make improouement of the *Communion of Saints*, not onely by communicating in *naturall*, and temporall good things as you are able, and as there is neede; but especially in the communion of things *spirituall*, *edifying your selues in your most holy faith*, by holy speech and conference, and (in due time and place) in reading the holy *Scripture* and good bookes, and by prayer, & *singing of Psalmes together*. Wherefore lose not your short, and precious time, with idle complements, worldly discourses, or talke of other mens matters and faults; nor yet *Athenian-like* in a barren and fruitlesse hearing and telling of newes, out of affectation of *strangenes*, and *voueltie*. But let the matter of your talke be, either of *God*, or of his *Word*, and *ways* wherein you should walke;

walke; or of his workes of *Creation, Preservation, Redemption, Sanctification, and Salvation*; of his *Judgements* which he executeth in the world, and of his *mercies* shewed towards his people. Impart also each to other the *experiments & proofes* you haue had of Gods *grace and power*, in this your *Christian warfare*. And (as there shall bee cause) *Exhort, admonish, and comfort one another*.

1. Thess. 5.
11, 14.

Meanes to
liue, and
loue brotherly.

To doe all these well, it will require a *specialty of godly wisdom, humility and loue*. If these three bee in you and abound, your society will be profitable. The strong will not *despise* the weake, neither will the weake *iudge* the strong. You will be far from *putting a stumbling block*, or an occasion to fall in your brothers way, but you will follow after the things which make for peace, and things wherewith you may edifie one another. You will

Rom. 14. 1,
3.

Rom. 14.
13, 19.

will then beare with each others infirmities, and not seeke to please your selfe, but your neighbour, for his good to edification.

You must first be wise to make choise, not onely of such matter of speech as is good and lawfull, but such as is fit, considering the condition and neede of those before whome you speake. In propounding questions, you must not onely take heede that they be not vaine, foolish, and needlesse, such as in-gender strife, and doe minister and multiply questions, rather then godly edifying; but you must be carefull that they be apt, and pertinent, both in respect of the person to whome they are propounded, and in respect of the person or persons before whome they must be answered. Some men haue speciall gifts for one purpose, some for another. Some for interpreting of Scripture. Some for deciding of con-trouerfies.

1. Tim. 2.

23.

Tit. 3. 9.

1. Tim. 1. 4.

trouerfies. Some for discour-
ring Satans methods and enter-
prifes. Some are excellent for
comforting, and curing affli-
cted and wounded consciences.
Some are better skilled & more
exercised in one thing, then in
another. And some also of
Gods deare Children, as they
are not able to beare *all exercises*
of Religion, so neither are they
capable of hearing and profi-
ting *by all kinde of discourses of*
Religion. If this were wisely
obserued, Christian conference
would be much more fruitfull,
then vsually it is.

Math. 9. 15,
16, 17.

Heb. 5. 12,
13, 13.

Secondly, you must be *lowly-*
 minded, and of an humble spirit,
not *presuming* aboue your gifts
and calling. When you speake
of the things of God, be reue-
rend, serious, and sober, keeping
your selfe within your *line*, both
of your *calling*, and the *measure*
of the knowledge and grace which
God hath giuen you, speaking
positiuely,

Rom. 12. 3.

2. Cor. 10.
13.

Act. 18. 26.

1. Sam. 25.
32, 33.

positively, and confidently onely of those things which you clearely vnderstand, and wherof you have experience. Thinke not your self too good *to learne* of any, neither harden your necke against the admonitions and reproofes of any. If you have an humble heart, you will doe as *David* did, when he was admonished and aduised by a woman. He saw God in it, and blessed him for it, he received the good counsell, and blessed it, he tooke it well at *Abigails* hands, and blessed her. Now blessed be God which hath sent thee to meete mee this day (saith he) and blessed be thy aduice, and blessed be thou which hast kept mee this day from comming to shead blood, &c.

Thirdly, there will be neede of the exercise of much *feruent loue*, and charity euen amongst the best. For sith that *Satan* doth spite all good company, and good

good conference, hee will cast in matters of iarres, difference, and discord. And because the best men differ in opinion, though not in fundamentals, yet in Ceremonies and lesse necessary points of religion; and for that they all haue infirmities, and while the reliques of corrupt nature are in them, are subiect and apt to mistake and misconstrue one anothers actions and speeches, as also the ends of their actions, and speeches; you will neede that this bond of loue be strong, that it bee not broke asunder by any of these, or any other meanes: but that you remaine fast and sweetely knit together in the unity of the Spirit, through this bond of peace.

Eph. 4. 3.

Notwithstanding, I commend this Christian society in *brotherly loue* the rather, because: (1) There is nothing giueth a more sensible euidence of your conuersion, and *transla-*
tion

Other mo-
tiues to
brotherly
loue.

1. Ioh. 3.

14.

Acts 2, 44,
to 47.

tion from death to life then this

(2) Nothing doth more further the *increase and power of godliness* in any place or person then this. For, let it bee obserued, though there be neuer such an excellent ministry in any place; you shall see little thriving in grace amongst the people, vntill many of them become of one heart; shewing it by confor-
 ting together in brotherly fellowship, in the Communion of Saints. (3) Nothing bringeth more feeling ioy, comfort, and delight (next the *Communion with God in Christ*) then the *Actual Communion of Saints*, and the loue of brethren. It is the beginning of that our happi-
 nesse on *earth*, which shall be perfected in *Heauen*. It is for kinde the same, that onely differeth in degrees.

And to conclude this subiect. After that you haue beene in *company good, or bad*, it will be
 worth

What must
 be done af-

worth your while to examine how farre forth you haue hindered any euill in others; and haue preserved your selfe from euill: how farre you haue endeauoured to doe good to others, and how much you haue bettered your selfe in knowledge, good affection, zeale, or any other good grace, by your company; and according as you finde, let your heart checke or cheere you.

For a man hath beene in company.

CHAP. IX.

How a man should carry himselfe as in Gods sight, when things goe well with him.

SECT. I.

WHen at any time you prosper in any thing and haue good successe, that you may therein walke according to God:

Rules of a holy carriage, when things succeed well.

First, Take heede of committing

G mitting

missing those finnes whereto man is most apt, when his heart is fatted with prosperity.

Secondly, be carefull to produce those good effects, which are the principal ends why God giueth good successe.

The finnes especially to be shunned, are (1) *A Denying of God*, by *b forgetting* him and his wayes, *c departing* from him, when they are fatte like *Iesurun*, taking the more *d licence* to sin, by how much you shall prosper more in the world. (2) *c Ascribing the praise* of successe to your *selfe* or to *secondarie causes*, sacrificing to your owne nette. (3) *f High minde* *desse*, thinking too well of your selfe, because you haue that which others haue not, and despising and thinking too meanelly of those, which haue not as you haue. (4) If riches increase, or if you thrise in any other earthly thing, *g set not your heart thereon*, either

a Prou. 30.

9.

b Deut. 6.

12.

c Deut. 32.

15.

d Iob 21.

14.

e Dan 4.

30.

Hab. 1. 15,

16.

f 1. Tim. 6.

17.

g Psal. 62.

10.

1. Tim. 6.

17.

either in taking too much delight therein, or in trusting thereupon. Holy Job and good David were overtaken with this latter. When Job was warme in his nest, he did hatch this secure conceit, that he should dye in his nest, and multiply his dayes as the sand. And David in his prosperitie said, he should never bee moved. But the Lord by afflictions taught them both to know by experience, how vaine all earthly things are to trust vnto, and ingeniously to confesse their error.

h Job 31.

25.

Job 29. 18.

Psal. 30. 6.

I reduce the good effects, which are the principall ends why God giueth good successe, vnto these two heads: (1) professed praise and thanks to God. (2) Reall praeses of the said thanks, in well vsing and employing this good successe for God.

The good effects of prosperitie.

First, praise and thanke God, For (1) it is the chiefe & most-

Praise, and thanks.

G 2 lasting

Reasons
why God
is to bee
praised, and
thanked.
i Psal. 139. 2.
k Rev. 4. 11.
Rev. 5. 12.
l Rom. 11.
36.
m Prou. 16.
4

Psal. 57. 8.
compared
with Psal.
16. 2. and
Act. 2. 26.
Psal. 108. 1.
n 1. Tim. 4.
4.

lasting service and worshippe, which God hath required of you. (2) It is *most due*, and due to him onely, he onely is *worthy*, for *1 of him are all things*, & he is called the *God of praises*. (3) It is the *meane* why God doth declare his excellency and goodnes both in his Word and Workes, that it may be matter of praise and thanks; also why he hath given man an heart to vnderstand, and a tongue to speake; that for them, and with them, as by apt instruments, they might acknowledge his goodnesse, & excellencie, thinking, and speaking to his praise, and glory. Wherefore *David* speaking to his heart, or tongue, or both; when hee would giue thanks, saith, *Awake, my glory, and I will giue praise*. (4) There is not any service of God more *beneficiall* to man, then to bee thankfull. For it maketh those gifts of God which are good in *them*.

themselves, to be good to you, and they are the best containers of good things to you, yea Thanks are really requests, and the best security you can have: for God will not withdraw his goodness from the thankfull.

This Praise and Thanks is a religious service, wherein a man makes knowne to God, that he acknowledges every good thing to come from him, and that he is worthy of all praise and glory for the infinite excellencie of His Wisdom, Power, Goodness, and of all his other holy and blessed Attributes manifest in his Word and Workes; and that he for his part standeth wholly beholding to God, for all that he hath had, now hath, and which hereafter hee hopeth to have.

Praise and Thanks goe together, and doe differ onely in some respect. The superabundant excellencie in God shewed by his Titles and Workes, is the

1. Chron.

29. 13.

Psal. 8. 1, 9.

1. Chron.

29. 14.

What is re-
quisite in
praise and
thanks.

p Psal. 150.

6.

q Psal. 50.

14.

Psal. 115. 1.

r Eph. 5. 20.

Heb. 13. 15.

r Reu. 8. 3, 4.

object of praise. The abundant
goodness of God shewed in those
his Titles and workes, to his
Church, to you, or to any per-
son, or thing to which you have
reference, is the *object*, and *mat-
ter of your thanks.*

These things concerning
praise and thanks, are needfull
to be knowne and observed.

*First, Who must give praise
and thanks? Namely, you and
all that have understanding and
reason, must praise the Lord.*

*Secondly, To whom praise
and thanks are due? q Only to
God; Not to us, not to us (saith
the Church) but to thy name give
glory.*

*Thirdly, By whom must this
Sacrifice of thanks be offered?
Even by Christ onely, the onely
high Priest of our profession,
out of whose golden Censer our
prayers and praises ascend, and
are sweet-smelling to God, as
Incense.*

Fourthly,

Fourthly, *For what* must we praise God & giue him thanks? Wee must praise him *in all his workes*, be they for vs, or against vs; we must thanke him *for all things* spirituall and temporall wherein he is any way good vnto vs.

Eph. 5. 20.

Fifthly, *With what* must wee praise and thanke him? Euen *u with our soules*, and *all that is within vs*, and *with all that wee haue*. We must praise & thanke God with the inward man, praise him with vnderstanding, praise him with the will, praise and thanke him with the affections, with all loue, desire, ioy and gladnesse, praise him with the whole heart. We must likewise praise him with the outward man, both with *tongue*, and hands; our words & our deeds must shew foorth his praise. When our thanks are cordi- all, orall, and reall, then they make a good harmony, and

u Psal. 103.

1.

1. Cor. 14.

15.

Psal. 35. 28.

sweete melodie, most pleasant
in Gods cares.

* Eph. 5. 10.

Psalm 119.

164.

x Psalm 48. 1.

Sixthly, *When* must we give
thanks? * *Alwayes*, Morning,
Euening, Noone, at all times, as
long as we live, and haue any be-
ing, we must praise him.

Seuenthly, *How much*? We
must praise and thanke him *ab-*
undantly. We must endeavour
to proportion our praise to his
worthinesse and goodnesse: As
we must loue him, so we must
thanke him with all our soule,
and with all our strength.

Luke 17.

17, 18.

Hosea 7.

14.

There is no sinne more com-
mon then *unthankesfulnesse*; for
scarce one of *ten* giue thanks,
and that one which doth giue
thanks, besides many other his
errors in thankesgiuing, doth
not thanke God for one mercy
among twenty. Many in di-
stresse will *pray*, or *cry*, and *howle*
at last as they in *Hosea*, for
corne, and oyle; but who returneth
proportionable praises to his

his *prayers*? Whereas a man should be *oftner in thanks*, then in *prayers*, because God preuenteth our prayers with his good gifts a thousand waies.

Take heede therefore that you be not vnthankfull. It is a most base, hatefull, and damnable wickednesse. For hee that is vnthankfull to God, is (1) A most dishonest and disloyall man, he is iniurious to God, in detaining from him his due, in not paying his *Tribute*. (2) He is foolish and improuident for himselfe; for by not paying his rent of thanks, and for noedoeing his homage, he *forfeites* all that hee hath into the *Lords* hands, which forfeiture many time he taketh: But if he doe not presently take the forfeite, it will prooue worse to the vnthankfull in the end. For prosperitie, severed from thanksgiving, alwayes increaseth sin, and prepares a man for greater

Diswaies
from vn-
thankful-
nesse.

Deut. 28.
47. 48.

Hos. 1. 2. 9.

G 5 destru-

Rom. 1. 21,
28.

Psal. 69. 22.

Prou. 1. 32.

Ier. 12. 1,
2, 3.

destruction. The more such a one thrives; the more doth pride, hard-heartednesse, and many other noysome lusts grow in him. This *vnthankfulness* is the high way to bee giuen ouer to a *reprobate sense*. Such prosperity alwayes prooues a *snare*, and endeth in utter ruine. For the prosperity of fooles shall destroy them. And when the wicked prosper, it is but like sheepe put into *pastures*, that they may be prepared to be plucked out for slaughter in the day of slaughter. An vnthankfull man is, of all men, most unfit for to goe to *heauen*. Heauen can bee no heauen to him: for there is praising of God continually. Now to whom *thanksgiving* and singing of the praises of God is *tedious*, to him *heauen* cannot be *ioyous*.

It doth concerne you therefore, that you be much and oft in thanks & praises vnto God. For this cause, doe these things
(1) worke,

- (1) worke your heart to a resolution and longing so to doe.
- (2) Beware of, & remooue impediments to thankfulness.
- (3) Improue all good furtherances thereunto.

For the first, Consider that besides that *thanks* is the best seruice being the end of all other worship, and is *Gods* due; and is the end why *God* giueth matter, for which, and meanes by which we should be thankful; and besides that, nothing is more beneficiall then thankfulness, nor more mischieuous then vnthankfulness, as hath beene already noted; to adde more force with them, consider these motives: Heartie and constant thankfulness is a testimony of vprightnesse; it doth excellently *become the vpright to be thankfull*. It is *all the homage* and all the seruice which *God* requireth at your hands, for all the good that he bestoweth on

Motives to thankfulness.

Psal. 33.1.

Psal. 147. 1.

on you. It is pleasant and delightful: It is possible & easie through the grace of Gods Spirit. It is a *small matter*, to what God might exact; even as an *homage penny*, or *pepper corne*. Thankfulness doth *fat*, *elevate*, and *enlarge* the soule, making it fruitful in good workes, no dutie like it. For the *thankfull* man (with *David*) is oft consulting with himselfe *what he shall render to the Lord for all his benefites to him*. Lastly, this spirituall praise and thanks to God by Christ, is the *beginning of Heauen upon earth*, being part of that communion & fellowship which we haue with God while we live here. It is that *everlasting service* which indureth for ever.

Psal. 116. 12.

Impediments to thankfulness,

Secondly, When you have wrought the heart vnto a good will to be thankfull, then shun the impediments thereunto. Amongst many take heede especially of these, (1) *Ignorance*, (2) *Pride*,

(2) *Pride*, (3) *Forgetfulness*,
(4) *Donbring of Gods loue*, (5) *O-
uer-eager affection to the benefits
receiued*, especially to such as are
temporall.

First, If you be *ignorant* of the
excellencie and worth of good
things bestowed, or if you *mis-
prize* things, preferring natural,
temporall, or common gifts, be-
fore spirituall, eternall and spe-
ciall graces, peculiar to Gods
children, you can either giue no
thankes at all; (for who can
giue thankes for that hee esteemeth
worth little or nothing?)
or if you doe giue any thankes,
it will bee *preposterous*, giuing
thankes for temporall blessings
sooner, and more, then for spi-
rituall, and eternall. Moreover
though you do know each good
gift according to its due value;
yet if, through *ignorance*, you
mistake the Giuer, you will be-
stow your thanks vpon *men*, &
inferiour creatures, vpon secōd
causes:

causes: *but not on God*, who is the Giuer of euery good and perfect gift.

2. King. 5.
21, 12.

Secondly, If you be *proud* and highly conceited of your worth and good deseruings, you will expect greater matters, then God will thinke fit to giue; as *Naaman* did, before he was cleansed; and when you misse of your expectation, you will be so farre from thanks, that you will mutter and complaine.

Psal. 103. 2.

Thirdly, Though you know the worth of the gift, and doe know, the Giuer also doth think your selfe not worthy of the gift; yet if you haue not these in *actuell remembrance*; if you haue *forgotten* them, and they be out of your minde, how can you be *actually* thankfull? Therefore when *Danid* calleth vpon himselfe to be thankfull, he saith, *Forget not all His benefits.*

Fourthly, suppose that you know well the worth of the gift,

gift, and doe iudge your selfe
lesse then it, and remember well
that you receiued it of God; yet
if through *doubting of Gods loue*,
and through *mis-beliefe*, you
thinke that God doth not giue it
to you in loue and mercie, but in
wrath, as he gaue *Israel a King*;
your heart will sinke, and be so
clogd with this feare, that you
cannot raise it vp to thankses,
for any gift which you conceiue
to be so giuen.

Fifthly, Suppose that you quit
your selfe of all the former im-
pediments; yet, if you be *ouer-
eagerly affected with the gift*, you
will in a kinde of *ouer-joyednesse*
be so taken vp with it, that you
will, like little children, when
their parents giue them sweet-
meates, or such things as they
most delight in, fall to eating of
the sweete meate, and runne a-
way for ioy, before euer they
haue made a legge, and shewne
any signe of thankfulnesse: so
you,

Furtherances
of
thankful-
nesse.

I.

you may easily be overtaken in this kinde.

The furtherances of thankfulness, are most of them directly contrary to the former hindrances; of many, take these.

First, Get *sound knowledge of God*, and of his infinite excellencies & absoluteness every way, and of his independencie on man, or any other creature: whence it is that he needeth not any thing that man can doe, neither can hee bee beholding to man: But know that you stand in neede of *God*, and must bee beholding to him for all things. Know that whatsoever *God* doth, by whatsoever meanes it be, he doth it from himselfe, induced by nothing out of himselfe, being free in all that hee doth. Know likewise that whatsoever was the *instrument* of your good, *God* was the *Author* of both the good, and the instrument. Next, fill your selfe with a
due

due knowledge of the worthy and use of Gods gifts, both common, and speciall: wealth, honour, libertie, health, life, senses, limmes, wit and reason, &c. considered in themselves, and in their use, will be held to be great benefits; but if you consider them in their absence, when you are sensible of poverty, sickness, and the rest; or if you bee so blessed, that you know not the want of them; then if you shall advisedly, and humbly look vpon the poore, base, imprisoned, captives, sicke, deafe, blind, dumbe, distracted, &c. you will say that you are vnspeakeably beholding to God for these corporall and temporall blessings. But chiefly learne to know, and consider well, the worth of spirituall blessings: *One of them, the peace of God*, passeth all vnderstanding. To enioy the Gospel vpon any tearmes, to haue *saluation, such a saluation*, offered by

Phil. 4. 7.

Luk. 17. 6.

1. Cor. 1. 3.

2.

by Christ, to have faith, hope, love, and other the manifold saving graces of the Spirit, though but in the least measure, in the very first seed of the Spirit, though no bigger then a graine of Mustard-seed, with neuer so much outward affliction, is of such value, and consequent, that it is more then eye bath scene, eare bath heard, or euer entred into the heart of man. For besides that the least grace is inualewable in it selfe; it doth giue prooffe of better gifts, namely, that God hath giuen his Spirit, hath giuen Christ, and in him, hath giuen himselfe a propitious, and gracious God, and hath giuen all things also. When you know God aright, and his gifts aright, knowing all things in God, and God in all things, then you will be full of praises and thanks.

Secondly, Be low and base in your owne eyes. Let all things be base in your eyes, in comparison of

of God, account them worth-
lesse and helpelesse things with-
out him. Iudge your selfe to be,
as indeed you are, *lesse then the
least of Gods mercies*: For what
are you of your selfe, but a com-
pound of dust and sinne, *unwor-
thy* any good, *worthy* of all mi-
sery? You stand in neede of God,
he not of you; *It is his mercie that
you are not consumed*. When you
can bee thus sensible of your
owne neede, and that helpe can
come onely from God, and that
you are worthy of *no good thing*;
then you will bee glad, and
thankfull at heart to God for
any thing. An humble man will
bee more thankfull for a penny,
then a proud man will for a pound.

Thirdly, Call all the foremen-
tioned knowledge of God and of his
gifts, into fresh memory. Com-
mune with your soule, and cause
it to represent lively to your
thoughts, what God is in him-
selfe, what to his Church and to
you,

Gen. 32.
10.

Lam. 3. 22.

3.

Psal. 139.
17.

Psal. 8.

Rom. 12. 1.

4.

you, how precious his thoughts are to you-ward. Tell your selfe oft what God hath done, and what he will doe for your soule. Call to minde with what varietie of good gifts hee doth store his Church, and blesse you: you will finde that they will passe all account, and number. When withall you call to minde that God is free in all his gifts to you, who are vnworthy the least of them; if you would cause your selfe to dwell vpon these, and the like thoughts; they would worke in you an holy rapture, and admiration, out of which you shall with David breake out into these or the like praises: *Oh Lord, our Lord, how excellent is thy name in all the earth? I thankethee, I praise thee, I deuote my selfe to thee, as my best sacrifice, I will blesse thy name for euer and euer.*

Fourthly, *Be perswaded of Gods love to you in these good things, which*

which he giueth vnto you: First, he loueth you as his creature, and if onely in that regard, hee doth preserue you, and doe you good, you are bound to thanke him. Secondly, you cannot know but that he loueth you with a *speciall loue to Salvation*; Gods revealed will professeth as much, you must not meddle with that which is *secret*. I am sure he maketh prof-fer of his loue, and you daily receiue tokens of his loue, both in meanes of this life, and that which is to come. Did not he loue you, when out of his free and euermlasting good will to-wards you, *he gaue his Sonne to die for you, that you beleening in him, should not die, but haue euerlasting life*? What though yet you be in your sinnes? Doth he not bid you *turne*? and hath hee not said, *he will loue you freely*? What though you cannot turne to him, nor loue him as you would, yet endeavour these in the vse of

Ioh. 3. 16.

Hos. 14.
2, 4.

Signes to
know whē
God giueth
good things
in loue.

of all good meanes, to be, and doe, as God will haue you; then doubt not, but that God doth loue you, and waite till you see it, in the performance of his gracious promises vnto you. But if you would consider things aright, you may know certainly, that the good things you haue receiued of God, are bestowed in loue to you; I will onely aske these *Questions*: Hath Gods mercies made you to bethinke your selfe of your durie and obedience to God? haue you had a will to be thankfull vpon the thoughts thereof? or if you finde a defect and barrennesse herein? hath not this vnfruitfull and vntankefull receiuing of good things from God, bene a great burden and griefe of heart to you? *If yea*, this is an euident *signe* that God gaue those good things to you in loue, because this holy and good effect is wrought in you by the. Againe,

Doe

Doe you loue God? would you loue God, & his waies, & ordinances yet more? This prooueth that God loveth you; for no man can loue God, till God haue first loued him. Likewise, Doe you loue the children of God? Then certainly you are Gods childe, and are loued of God; By these you haue prooue of your Calling and Election, how that you are now translated from death to Life: after which times, though God may giue you many things in anger, as a father giueth correction, yet he neuer giueth any thing in hatred and in wrath, as he doth to his enemies. All things worke together for good to them that loue God: therefore whatsoeuer hee giueth to such, is in loue.

1.Ioh.4.10.

1.Ioh.4.7.

1.Ioh.3.

14.

Rom. 8.28.

Fifthly, Preferre the honour and glory of God before, and aboue all things that may be beneficiall to your selfe: preferre likewise the kindeesse, and loue of God in the gift, farre aboue the gift it selfe:

5.

6.

Pfal. 103. 1.

selfe; then you will neuer be so taken vp with the enioyment of the gift, as to forget to giue praise and thanks to the Gauer.

Sixthly, vnto the former helpes adde this: take vpon you with an holy imperioulnesse ouer your soule, charge your selfe to bee thankfull; and sith you haue good reason for it, take no nay. Say with *Dauid*, *Blesse the Lord, O my soule, and all that is within mee, blesse his holy name, &c.*

Lastly, To all other meanes ioine earnest prayer to God, to giue you a thankfull heart. It is not all the reasons you can alleadge for it, nor all the morall perswasions you can propound to your soule can work it, (though these bee good meanes, yea Gods meanes:) if you goe about to worke your heart to it in the power of your owne might, all will bee in vaine. For as you cannot pray but by
Gods

Gods Spirit, so neither can you
give thanks but by the Spirit.
Therefore, say as *David* did:
Repev (O Lord) a right spirit in
mee; and open my lips, that my
mouth may shew forth thy praise.

Psal 51. 10,
15.

Scct. 2.

Touching prooffe of Thanks.

IT is not enough to professe
and utter praise and thanks
to God; you must give prooffe
of it.

How a
man may
approove
his thanks.

First, *By deuoting and giuing*
your selfe to God, to bee at the
will of him, who is your *Soue-*
raigne Lord, who giueth you
all that you haue, who is al-
waies giuing vnto you, and al-
waies doing you good. *Pay your*
vowes to him, that performes his
promises to you. Let it ap-
peare that you acknowledge
him to be such a one, as you say
in your praises, & that you stand
bound and beholding to him in-
deed, as you say in your thanks,

Rom. 12. 1.
4. 1. 11. 11.

Psal 116.
14.

H in

in that you carry your selfe in your life towards him, as to him who'onely is *Excellent*, who onely is *God*, who is *your God*, the *God of your life and saluation*, and that, in all holy seruice. For *Thanks-doing* is the prooffe and life of *Thanks-giuing*, and it is a Diuine saying, *The good life of the thankfull, is the life of Thankefulnesse*. Wherefore every new mercie should quicken your resolution to perseuere and increase in well-doing, seru-
 uing God the rather with glad-
 nesse of heart, because of the abundance of all things.

Deut. 10.
 47.

1. Cor. 11.
 7.

Secondly, Doe good with those blessings, which God giueth you. For every good gift is giuen to a man to profit withall, not onely himselfe, but every member of that body, whereof he is part. Whatsoeuer good gift God hath giuen you, whether corporall, or spirituall, it must be employed to Gods glory, and
 to

to your neighbours good, as well as to your owne, as God doth minister opportunity. If riches (and the same must be vnderstood of health, strength, wisedome, skil &c.) be giuent to you, you must honour God therewith: and as God doth prosper you in any thing, you must communicate to them that neede; as to the poore, sicke, weake, simple, and ignorant. If God giue knowledge, faith, spirituall wisedome, ability to pray, or any other of his rich graces, you must not hoard them vp, and keepe them reserued for your owne priuate benefit: but you must communicate them to others, and improoue them for the good of others; for the procuring their spirituall good, and edifying them in faith, hope, and loue. By communicating your goods and common gifts of God in this sort, you make your selfe friends with them,

Prou. 3. 9.
1. Cor. 16.
2.

Luk. 16. 9.

H 2 against

against a day of neede ; and when you honour God , and doe good with any the talents which God putteth into your hand to trade with , then you make the best improouement of them. He who thus maketh God his friend in his prosperitie, shall certainly finde him to bee his sure friend in aduersity in this life : and when he shall be put out of his Stewardship at death, then he shall bee receiued into the everlasting habitations. When, the more you prosper, the better you desire and endeavour to be, and doe more good , this is an infallible prooffe of true thankfulness, and is an euident signe that you walke with God in prosperity as he would haue you.

Phil. 4. 12,
13.

Giue all diligence therefore, to learne this lesson, *how to be full, and how to abound*; But know, it can bee learned no where but in *Christ's Schoole*, and can

can neuer bee practised but by *Christs strength*. This is it which the *Apostle* had learned, and said, he was able to doe it through *Christ that strengthened him*. It is a most needfull & high point of learning, to be instructed, and to know, euerywhere, and in euery thing, how to be full and to abound: of the two, it is more rare, and more difficult, then to know how to be abased, and to suffer want, which shall be the subiect of the next Chapter.

Phil. 4. 12,
13.

C H A P. X.

How to walke as in Gods sight, vnder croffes in all aduersity.

EVery day will bring forth *this euill*, and croffe, whether lighter and ordinary, or more heauie and rare. The first sort riseth partly from the common frailties of the peruerse natures of them with whome

Matth. 6.
34.

H 3 you

you shall conuerse, and partly from your owne, as from teache-ness, & apt to take things in ill part. Such are discourtesies from those, of whom you looked for kindnesse; Imperiousnesse, and too much domineering of Superiours; fullennesse, negligence and disregard from inferiours; an awkwardnesse and crossenesse in the persons and things with which you haue to deale.

Touching these, the Rule is:

Rules concerning
lighter
crosses.

Lay not these to heart, too neere you, *Make them not greater than they be*, through your impatience (as many do) who, vpon euery light occasion of dislike, cast themselves into such an *Hell* of vexation and discontent, that all the blessings they receiue that day, are scarce obserued, or can make their liues comfortable. Whereas Wisedome should preuent, and Loue and Wisedome should couer

couer and passe by most of these, seeing, as if you saw not: or if you will needs be in passion at these, let it bee with hatred against their and your sin, which is the cause of these, and all other crosses. These should occasion you to pittie, and pray for them that give you this offence, and for your selfe, who many times without cause take offence. You may (if neede require) shew your dislike, and admonish them, and withall warne your selfe, lest you give the like offence; but you may at no hand vexe at them.

But whether your afflictions be light or heauie, take these directions: (1) *Bear them patiently.* (2) *Bear them cheerefully and thankfully.* (3) *Bear them fruitfully.*

First, By *Patience*. I doe not meane a *Stoicall senselesnesse*, nor yet a blockish *stupiditie*, like that of a *Isachar*. Nor yet a

Rules how
to beare all
crosses.

a Gen. 49.
14, 15.

b Gen. 27.

41, 42.

c 1. Sam.

13. 22.

d Reu. 1. 2.

Matth. 26.

39, 42.

Phil. 2. 8.

counterfeit patience like b *Esaus*, and c *Abfoloms*. Nor yet a meere ciuill and morall patience, which wise *Heathen*, to free themselves from vexation, and for vaine-glory, and other ends, attained vnto. Nor yet a d *profane patience*, of men insensible of Gods dishonour. Nor yet a *patience perforce*, when the sufferer is meereely *passive*; But a *Christian holy patience*, wherein you must be sensible of Gods hand, and when you cannot but feele an vnwillingnes in nature to beare it; yet, for conscience to Gods commandement, you doe submit to his Will, and that voluntarily, with an *altius patience*, causing your selfe to be willing to beare it so long as God shall please, like the *Patience of Christ*: Not my will, but thine be done. The excellencie of *Christs suffering*, was not in that he suffered, but in that he was *obedient in his suffering*. He was *obedient*

to the death. So likewise no mans suffering is acceptable, if he be not active and obedient in suffering.

This *Patience* is a grace the Spirit of God wrought in the heart and will of man through beleev-
ing, and applying the commandment, and promises of Gods to himselfe; whereby, for conscience sake towards God, he doth submit his will to Gods will, willing quietly, to beare, without bitterness and vexation, all the labours, changes, and all occurrents which shall befall him in the whole course of his life, whether from God immediately, or from man; as also to waite quietly, for all such good things which God hath promised, but yet are delayed, and unfulfilled.

To induce you to get, and to shew forth this holy Patience, know that you have needs of it, and that in these respects:

First, You are but halfe a Christian, you are imperfect in your

H 5 parts,

A description of Christian patience.
1. Pet. 2. 19.

Heb. 10. 36.

Inducements to patience.

Iam. 1. 4.

parts, you want a principall part, *if you want patience*: thus Saint James argueth, implying that hee that will be *entire*, and *want nothing* to make him a Christian man, hee must haue patience. Nay if you want it, you want the best part; for *passive obedience* is greater then *active*, it is more rare, and more difficult to obey in suffering, then to obey in doing.

Luk. 21. 19.

Secondly, *You haue not a sure possession of your soule without patience*; A man without patience, is not his owne man: hee hath not power *nor rule ouer his owne spirit*, nor yet of his owne body. The tongue, hand and feet of an impatient man, will not be held in by reason. But he that is patient, enioyeth himselfe, and hath *rule ouer his spirit*; no crosse can put him out of *possession* of himselfe.

Prou. 25.
28.Prou. 16.
32.

Thirdly, There are so many oppositions and lets in your race,

race, and growth of Christianity, that without patience to suffer, and to waite, you cannot possibly *bring forth good fruit to God*, nor hold out your profession of Christianity to the end; but shall give off, before you haue enioyed the *e promise*. Therefore you are bid to *runne with patience the race which is set before you*. And the good ground is said to *bring forth fruit with patience*. And the faithfull are said *h through Faith and Patience to inherit the Promises*.

Fourthly, *Patience* worketh *experience*, without which no man can be an expert Christian; this experience beeing of the greatest vse to confirme a Christian soule in greatest difficulties. This be said of the necessity, together with the benefit of patience, that you may loue it, & may desire to haue, and shew it.

By what meanes you may attaine it, followeth:

First,

Rom. 8. 15.

e Heb. 10.

36.

f Heb. 12. 1.

g Luk. 8.

15.

h Heb. 6.

12.

Rom. 5. 5.

Means of
patience.

Colos. 3. 5.

Isai. 57. 20.

1am. 4. 1.

First, You must be after a sort *impatient*, and must spend your passion on your lusts which war in your members, fall out with them, *mortify them*; for nothing maketh a man impatient, so much as his lusts doe, both because they will neuer be satisfied, and it is death to a man to be crossed in them; and because the fulfilling of lusts doth cause a guilty conscience, whence followeth impatience and troublesome vexation vpon euery occasion, like vnto the raging Sea, which with euery winde doth *foame*, and rage, and cast vpon *nothing but filth and dirt*: As Saint James saith, *Whence are wars & brawlings?* So I say of all other fruits of impatiencie, but from *your lusts that warre in your members*. Take away the causes of impatiencie, then you haue made a good way for patience.

Secondly, Lay a good foundation of patience: you must bee
humble

humble and low in your owne eyes,
through an apprehension that
you are lesse then the least of
Gods mercies, and that your
greatest punishments are lesse then
your iniquities haue deserved. As
any man hath abounded in hu-
mility, so hath hee abounded in
patience, witnesse the examples
of *Abraham, Moses, Job, David*
and others.

Ezra. 9. 13.

Thirdly, Store your heart with
faith, hope and loue, all these and
either of these doe calme the
heart, and keepe it steadie: For
besides that, they quiet the heart
in the maine, giuing assurance of
Gods loue in Christ: For *being*
iustified by faith, we haue peace
with God, *reioyce in hope*, whence
ioy and patience in tribulation.
And who can be *impatient* with
him *whom hee loneth with all his*
heart and strength? These graces
also doe furnish a man with an
ability of spirituall reasoning &
disputing with a disquieted
soule,

soule, whereby it may bee quieted in any particular disquietment :

Psal. 42. 11.

Wherefore the fourth means of patience is, to doe as *David* did, whensoever you finde your heart begin to boile, and to bee impatient, you must (before passion hath got the bit in the teeth, and carried you out of your selfe into height of impatience) *ask* your soule *what is the matter, and why it is so disquieted within you.* This doe seriously, and your heart will quickly represent to your thoughts, such and such crosse, or crosses, stretched out vpon the tenters of manifold aggravations. Al which you must answer by the spirituall reasoning of your *soule*, grounded on the *Word of God*, whereby you may quiet your heart, and put it to silence.

Whatsoever the affliction be that may trouble you; you may be furnished with reasons taken

(1)

(1) from God that sent it: (2) from *your self* on whom it lyeth: (3) from the nature *and use* of the affliction it selfe: (4) by considering the *evils* of impatience: (5) by *comparing* the blessings you *haue*, and are assured that you shall haue, *with* the crosses you *haue*, especially if patiently endured. You shall from all these considerations see reason, why your heart should be quiet vnder the greatest afflictions.

First consider wel, that whatsoever the trouble and crosse be, & whatsoever be the instrument of it, either in the sense of euill, or in the want of good promised, *God your Father*, (1) who doth all things according to the wisdom and counsell of his will, (2) who doth afflict with most tender affection, (3) who correcteth & afflicteth in measure, (4) who hath alwaies holy purposes and ends in all afflictions & that for your good. First
con-

consider it was he that did it.

There is no euill (scil. of punishment) in a City, which the Lord hath not done, saith Amos. It is the Lord, let him doe what seemeth him good, saith Eli. I open not my mouth, saith David, because thou (Lord) didst it. The Lord hath giuen, and the Lord hath taken away, blessed bee the name of the Lord, saith Iob.

(2) All this God doth to his children with a fatherly affection in much loue and pittie. He hath your soules still in remembrance, while you are in aduersity, yea he beareth some part of the burden with you: for (speaking after the manner of man) hee saith, that in all the afflictions of his children hee is afflicted. Hee delighteth not in afflicting the children of men, much lesse his owne children. If you aske, Why then doth he afflict, or why doth he not ease you speedily? I aske you, Why a tender-hearted father,

i Amos. 3. 6
2 Sam. 16.
10.

k Sam. 3. 18
l Psal. 39. 2.

m Iob 1. 21

n Heb. 12.
5, 6

o Psal. 31. 7.

Isa. 63. 9.

ther, being a *Chirurgion*, who is grieved & troubled at the paine and anguish, which he himselfe caused his childe to feeble with corrosiues, or hot irons, would notwithstanding apply the burning irons, and suffer those plasters to vex him for a long time? You wil say, Sure the weid or maladic of the childe required it, else it could not be cured. This is the case betwixt *God* and you: *Gods* heart is tender, & yearneth towards you, when his hand is vpon you: therefore beare it patiently.

(3) *God afflicteth you in measure* fitting your affliction for *time* and *weight*, according to your neede, and according to the strength of grace which hee hath alreadie ginen you, or which certainly hee will giue you. He doth *neuer lay more vpon you*, then what you shall be able to beare: and will alwaies with the crosse and temptation, make a way

Isa. 27. 8.

1 Cor. 10. 13.

Isai. 28. 24,
25, 26, 27,
28.

Isa. 28. 29.

way to escape. The husbandmā will not alwaies be plowing, & harrowing of his ground, but onely giueth it *so many earths*, and *so many tynes*, to some more, to some lesse, as the ground hath neede, and as it can beare them. So likewise he *thresheth* his diuers sorts of graine, with *diuers instruments*, according as the graine can endure them: *the fitches are not threshed with a threshing instrument*, neither is the cart-wheele turned about vpon the cummin; bread corne is bruised, because he wil not ener be threshing it, nor breakes it with the wheele of his cart, nor bruise it with his horseme. If the husbandman doe all this by the discretion wherewith God hath instructed him; can you think that God, who is wonderful in counsell, & excellent in working, wil plow, & harrow any of his ground, or thresh any of his corne, aboue that which is fit, and more then his ground & corne can beare? Should

Should not this ground and corne be patient at such tillage, and at such threshing?

(4) *Gods end in afflicting, is alwaies his owne glory in your good; as, to humble you, and to bring you to a sight of your sinne, to breake vp the fallow ground of your heart, that you may sow in righteousness, and reape in mercy; to harrow you, that the seed of grace may take roote in you. All Gods afflictions are either to remooue impediments of grace: (By this, saith Esay, shall the iniquity of Iacob be purged, & this is all the fruit, to take away his sin: then all the plowing is but to kill weeds, and to fit the ground for seed; All the threshing and winnowing, is but to seuer the chaffe from the corne; and all the grinding, and boulding by afflictions, is but to seuer the bran from the flowre, that Gods people may be a pure meate-offering acceptable to him). Or else he afflicts,*

Hol. 10. 12

Isa. 27. 9.

Isa. 66. 20.

Rom. 5. 4.

1 Cor. 11.
32.

Heb. 12. 10.

afflicts, that his children might have experience of his loue and power in preserving and deliuering them, or that they might haue the exercise, prooffe & increase of faith, hope, loue and other principall graces, scil. to worke patience, and experience by them, which serue for the beautifying and perfecting of a Christian. *God doth iudge his children here, that they may repent, and be reformed, that they may not be condemned with the world.* Gods end in chastising you, shall be found to be alwaies for your good, that you shall be able to say, *It was good for me to be afflicted:* For it is that you may be partaker of his holines, & accordingly of his glory and happines. Beare therefore all afflictions patiently; for they are for your good. If this be your crosse, that you want many of the graces and good gifts of God which hee hath promised, you must worke your

your heart yet to waite patiently for them, considering the faithfulness and power of God that promised: and how that all the promises of God are yea and Amen in Christ. He is wise, true, and able to fulfill them in the due time, and in the best manner: for faithful is he that hath promised, and will fulfill it: and yet a little while, and he that shall come, will come, and will not tarry.

1 Cor. 1. 10

Heb. 10. 23.
37.

Secondly, when the Soule be-
ginneth to be disquieted, con-
sider your selfe how unworthy you
are of any blessing, how wor-
thy you are of all Gods curses,
yea of eternall Damnation in
Hell; and that iustly, because of
the sin of your nature, & wick-
ed actions of your life. When
you shall doe thus, your heart
will be quiet and content, you
will say with the Church (what-
soever your trouble be,) *I will
beare the indignation of the Lord,
for I have sinned against him, Hee
that*

Micah 7. 9.

ACT. 13. 41.
ON

that doth acknowledge that he hath deserued to bee *hanged, drawne, and quartered* for an offence against the *King*, if the *King* will bee so mercifull that he shall escape onely with a *seuer whipping*, to remember him of his disloyaltie, (though hee smart terribly with those lashes,) yet in his minde hee can beare them patiently, & gladly. If you can thinke thus, I deserue more punishment in this kinde, nay in any other, together with this, in all other with this one, or with these few, my punishment is lesse then mine iniquities deserue: (for I might have been frying in *Hell* long since, and have beene past all meanes and hope of saluation, but *I live*, and have time, and meanes to make a good vse of my afflictions, *Why is lining man sorrowfull?* that is, impatiently sorrowfull, or *why doth hee complaine* (saith the *Prophet*) what, that *man* who is punished *for*

Ezra 9. 13.

Lam. 3. 39,
40.

for his sinne, but not fully to his desert, for he yet liueth to search his waies and turne to the Lord and seeke mercy:) Say with the Church in all your distresses, *Its Gods mercy it is not worse. It is Gods mercy I am not vicerly consumed.*

Thirdly, When your soule be-
ginneth to buffle and bee out of
quiet vnder afflictions, whether
inward in soule, or outward in
body or estate; consider the na-
ture & vse of them to youward.
To the eye and touch of sence
they are euill, and as poyson,
things hurtfull and dangerous;
but to the eye & touch of faith,
they are good, & as good *Physick*,
most healthfull to the soule and
sauing. *God the skilfull Physician*
hath quite altered the nature of
crosses to his children; he that
bringeth light out of darkenes,
so temper afflictions, that they
become good *antidotes* and *pre-*
seruatiues against *sinne*, and good
purgatiues

Lam. 3. 19,
20, 21, 22.

Isa. 27. 9.

purgatives of sin. The core, sting and curse of the crosse, which remaineth to a wicked man, is by Christs patient suffering, taken quite away out of the afflictions of beleeuers. *Afflictions* to the godly, are not properly *punishments* seruing to pacify Gods wrath for sinne; but are *chastisements* to remooue sinne, and are *exercises of graces*, and *meanes* of holines. For they serue either to preuent euill, or to reforme it; either to make way for grace, or to quicken & increase grace, or to discouer & giue prooffe of it. *God is as a wise & skilfull goldsmith*, he knows how to purge his gold, by casting it into the *fire* of affliction, wch fire is not the same to the *drosse*, which it is to the *gold*; it consumes the *drosse*, but refineth the *gold*, that it may be fit to be made a *vessel of Honour*. Fire serueth to try *gold*, as well as to *purge* it for pure *gold*, though it remaine in the fire ma-

1 Pet. 1. 7.

ny daies, the fire cannot waſt it, when it is once pure, it will hold its waight ſtill for all the burning. Hence it is that the *Pſalmiſt* ſaith, *It is good for me that I haue bene afflicted, that I might learne thy ſtatutes:* & the *Apoſtle* ſaith, *All things worke together for good to them that loue God.* He is a froward and fooliſh perſon, who being ſicke of a deadly diſeaſe, doth not patiently and gladly endure the griping and extreme ſickneſſe of ſtomacke, and bowels, cauſed by bitter phyſick, when he knoweth that this his ſickneſſe is for his health. You will ſay, If you could find that *your afflictions* did you any good, you ſhould not onely be patient, but glad vnder any afflictions. I anſwer, Whatſoeuer you feele, faith in Gods Word will tell you that they both now doe you good, and hereafter you ſhall feele the benefit of it. The *benefit of Phyſicke* is not alwaies
I felt

*Pſal. 119.
167.*

Rom. 8.28.

Obiect. 4.

Anſw.

1 Pet. 1. 7.

purgatives of sin. The core, sting and curse of the crosse, which remaineth to a wicked man, is by Christs patient suffering, taken quite away out of the afflictions of beleeuers. *Afflictions* to the godly, are not properly *punishments* serving to pacify Gods wrath for sinne; but are *chastisements* to remooue sinne, and are *exercises of graces*, and *meanes* of holines. For they serue either to preuent euill, or to reforme it; either to make way for grace, or to quicken & increase grace, or to discouer & giue proofe of it. *God is as a wise & skilfull goldsmith*, he knows how to purge his gold, by casting it into the fire of affliction, wch fire is not the same to the *drosse*, which it is to the gold; it cōsumes the *drosse*, but refineth the gold, that it may be fit to be made a *vessell of Honour*. Fire serueth to try gold, as well as to purge it: for pure gold, though it remaine in the fire many

ny daies, the fire cannot wast it, when it is once pure, it will hold its waight still for all the burning. Hence it is that the *Psalmist* saith, *It is good for me that I haue bene afflicted, that I might learne thy statutes: & the Apostle* saith, *All things worke together for good to them that loue God.* He is a froward and foolish person, who being sicke of a deadly disease, doth not patiently and gladly endure the griping and extreme sicknesse of stomacke, and bowels, caused by bitter physick, when he knoweth that this his sicknes is for his health. You will say, If you could find that *your afflictions* did you any good, you should not onely be patient, but glad vnder any afflictions. I answer, Whatsoeuer you feele, faith in Gods Word will tell you that they both now doe you good, and hereafter you shall feele the benefit of it. The benefit of *Physicke* is not alwaies
I felt

Psalm. 119.
167.

Rom. 8.28.

Obiect. 4.

Ans.

felt the day you take it, but chiefly when the *Physicke bath* done working. The chiefe end why God tryeth and purgeth you by afflictions, is, that hee may *bumble you, and prooue you, so doe you good at your latter end.* Reade *Dent. 8. 15, 16.* You should therefore bee patient in the meane time.

4.

Fourthly, If yet your heart begin to be disquieted, because of such or such an affliction; Consider with your selfe, what harme impatience will doe you, compared with the good that will follow a patient enduring of it. For, besides that it depriueth you of your right vnderstanding, and maketh you to forget your selfe, as I haue said, euen to forget your duty both to God, and man; it is the readiest meanes to double and lengthen the affliction, not to abate it, and take it off. That parent which intended to gine a childe
but

but light correction, if this child be impatient, and catch at the rod, and struggleth to get the rod, or to get away by force from him, is hereby more incensed, & doth punish him more severely. But if in any affliction you doe *patiently submit your selfe vnder Gods mighty hand*, besides that ease and quiet it giueth to the soule, and experience & hope which it worketh in you, it is the readiest meanes of seasonable deliuerance out of it; for then *God will exalt you in due time*. God is too wise, and too strong to be overcome by any meanes, but by *strong prayer*, and *humble yeeldance* to his Will.

1. Pet. 5. 6.

Fifthly, If yet your soule be disquieted within you at any crosses; that you may quiet your soule, *you must not* (as most doe,) *take onely into the one scale of your consideration, the waight and number of your crosses, toge-*

5.

1 2

ther

ther with such and such aggravations; but withall put into the other scale, the manifold mercies and fauours of God in the evils you haue escaped, and in the benefits which heretofore you haue receiued, and doe now enioy, and which you beleeuing, haue cause to hope to receiue hereafter. But amongst all his mercies, forget not this one which you haue already, God hath giuen Christ vnto you, whereby he himselte is yours, and is your portion. Now, if you haue Christ, you haue with Him, all things also which are worth the hauing. When, you haue thus weighed vnpartially blessings and mercies against crosses, you will tell me, that for one crosse, you haue an hundred blessings, yea, a blessing in your crosses, and you will say, that this one mercie of beeing in Christ, it alone weigheth vp all crosses, and maketh them as light as nothing; giuing you so much

much matter of ioy & thanks,
 even in the midst of affliction,
 that you can neither have cause,
 nor time, to be impatient, or to
 repine at any affliction. And as
 for the time to come, when you
 thinke thereof, you will, with
 the Apostle *Paul*, when you
 haue cast vp all your crosse and
 sufferings of this present time,
 yet reckon, *that they are not wor-*
thy to be compared with the Glory
that shall be reuealed in you. For
 they are but *short* for time, and
light for weight; being cōpared
 with the *euerylasting weight of gla-*
ry which they will cause to you,
 if you *endure the patiently.* I will
 say nothing of the shortnes and
 lightnesse of your afflictions, in
 comparison of the farre more
 intolerable and eternall weight
 of torments of *Hell* which you
 escape: I will point out to
 you, onely the *Apostles gra-*
dation, For *affliction, glory;* for
light affliction, weight of glory;

Rom. 8. 18.

2. Cor. 4.
 17.

for short affliction, an eternall glory; for common and ordinary affliction, excellent glory: And albeit, it might be thought that he had said enough, yet he addeth degrees of comparifon; yea, goeth beyond all degrees, calling it *more excellent, far more excellent*; for thus he faith, *Our light affliction which is but for a moment, worketh for us a farre more excellent and eternall waight of glory.* Indeede you must not looke at the things which are seene with the eye of sense; but at things which are not seene, which are spirituall and eternall, and that by the eye of faith.

Doubt.

You will say, *If you did beare afflictions for Christ, then you could thus thinke, and thus expect; but you oft-times suffer affliction iustly for your sinne.* I

Answ.

answere, Though this place principally point at suffering for Christs cause, yet it is all one, in your case, if you will beare them

them patiently *for his sake*. A man may suffer afflictions for *Christ* two wayes; First, When he suffereth for his *Religion and for his cause*. Secondly, When a man suffereth any thing which God layeth vpon him quietly for *Christs will and commandment sake*. This latter is more generall then the former, and the former must be comprehended in this latter; else the former suffering for Christs cause, if it bee not in *love* and obedience, and for Christs sake, out of conscience to fulfill his will, is nothing: whereas hee that endureth patiently Gods iust punishment for sin, for Christs sake, endeavouring to submit according to the will of Christ; this man *suffers for Christ*, though he neuer be put to it, *to suffer for profession of Christ*: and, if he were put to it, would readily suffer for Christs cause. And such afflictions as these,

A man
may suffer
for Christ,
two waies.

1. Cor. 13. 3

thus patiently endured, worke also this *excellent weight of glory*, as well as the other.

By these and the like reasonings of faith, you may worke your soule to patience, as *David* and others have done, *by casting anker on God*, and on his Word, fixing their stay & hope in God. Let the issue of your reasoning bee this, *I will waite on God, and yet, for all matter of disquietment, praise him who is the health of my countenance and my God.* Thus *David* quieted his heart, when hee heard tidings that his citie *Ziklag* was burnt, and that his wiues and all that he had, together with the wiues and children, and all that his souldiers had, was carried captive; and when he saw that his souldiers began to mutiny, and when he heard them speak of stoning him, *hee encouraged himselfe in the Lord his God.* And good *Iehosaphat*, in his desperate

Psal. 41.

Psal. 43.

1 Sam. 30.
6.

1. Chron.
20. 12.

rate condition, cast anker here^s saying, *O our God, we know not what to doe, but our eyes are on thee.* Thus by the exercise of your hope in God, the heart may bee wrought vnto much patience & quiet in all distresses. Thus much bee said of the fourth meanes of patience in the seuerall branches of it.

A fift meanes of patience is: *observe the patience of others,* as of the *Prophets* and faithfull seruants of God, who are recorded in *Scripture*, & left as examples of suffering affliction and of patience. Wee count them happy that endure, saith *James*, You haue heard of the patience of *Iob*, and haue seene the end of the Lord, that the Lord is very pittifull and of tender mercy. But especially represent to your thoughts the patience of your head and Saviour *Iesus Christ*, whom you pierced by your sinnes, who as a Lambe dumbe before the shearer, opened

3.

Iam. 5. 10,
11.

I^a. 53. 7.

I 5

not

1 Heb. 12.
1, 2, 3, &c.

his mouth. Now, if you would consider him who is the Author and finisher of your faith; who *endured such contradiction of sinners*, and such intolerable anguish of soule, when he wraſtled with his Fathers wrath, then you should not be wearied nor faint in your minds, when you are vnder any affliction. If with Christ you *set the ioy before you*, you shall be able to *endure the crosse*, and *despise the shame* of all persecution for well doing, and shall so *runne that race that is set before you with patience*, that you shall in the end sit downe with Christ at the right hand of God.

Sixthly and lastly, *Pray much for patience*, waiting patiently for it: and without doubt, the *God of patience* and consolation, who hath commanded it, who seeth that you have neede of it, who hath promised to give you all your petitions which you
make

make according to his Will,
will surely giue you patience.

SECT. 2.

*Of bearing afflictions thank-
fully and fruitfully.*

Of bearing
crosses
thankfully.

TO beare aduersity and af-
fliction well, it is not e-
nough that you beare them pa-
tiently, because you deserue
them, and because they come
from God; but you must beare
them *thankfully, cheerfully, and
comfortably*, (because they are as
you haue heard) for your good.
Wee doe not onely patiently
endure the hand of the *Chirur-
gion*, & the potions of the *Phy-
sician*, but we doe thank e them,
pay them, and are glad of their
receipts, though they put vs to
paine. *Count it exceeding ioy*,
saith Saint *Iames*, *when you fall
into diuers temptations, knowing
this, that the trying of your faith
worketh patience, &c.*

Iam. 1. 2, 3.

Last

Of bearing
crosses
fruitfully.
Psal. 119.
67, 71.

Iob 13. 10.

Ips. 27. 9.

Heb. 12. 10.

Heb. 6. 7.

Phil. 4 11,
12.

Last of all, vnto patience and thankfulnessse, you must adde *fruitfulnessse, and growth of grace*; this should bee the fruit of all crosses and afflictions, that with *Dauid* you may bee better for them, and that you may with *Iob* come out of them as gold refined and purged from drosse. Therefore God doth chasten you as hee did *Iacob*: *This is all the fruit, to take away your sinne,* and that you should be partaker of his holinesse. Be better therefore for crosses: then God hath his end, when after his plowing, harrowing, and threshing of you, hee shall reape the crop of well-doing, which he reapeeth not so much for himselfe, as for you; for *the ground that bringeth forth fruit meete for him that dresseth it, receiveth blessing from God.* All good workes are treasured vp in heauen for the doers thereof. When you haue learned this lesson also, *How to be*

be abased and to suffer neede, as well as *how to bee full and to abound*, together with all the fore-mentioned directiōs, how at all times, and in all things to walke with God, you shall approoue your selfe to be a good *Scholler* in the *Schoole of Christ*, one of the highest forme, a good proficient in the professi- on of Christianity, one that hath walked farre with God; and you declare that you are neither *barren, nor unfruitfull*, in the knowledge of our *Lord Ie- sus Christ*.

1. Pet. 1. 6,
8.

Thus much concerning the outward frame and forme of your life and conuersation, according to which you must walke with God. The inward truth and life of all this, which is, doing all in vprightnesse, remaineth to bee spoken vnto, which followeth.

C H A P.

CHAP. XI.

Of vprightnesse.

Sect. 1.

Gen. 17. 1.

Heb. 12. 23.

ALl which I shall write concerning *vprightnesse*, will meete in this point. *In your whole walking with God, you must be vpright.* Both these, to walke with God, and to bee vpright, are ioyned in this precept; *Walke with me, and be perfect or vpright.* He speaketh not of an absolute perfection of degrees, in the fulnesse of all graces, which is onely aymed at in this life, towards which a man by watchfulnesse & diligence may come neerer, and neerer, but is neuer attained vntill we come to *Heauen*, amongst the *spirits of iust men made perfect.* He speaketh here of the perfection of parts, and of truth of grace in every part, expressing it selfe in vnfainednesse of will and endeavour.

deapour, which is *vprightnesse*.

That you should bee sincere and vpright, Read *Ioshuah* 24. 14. *1.Chro.* 28. 9. And the *Apo-* *stle* telleth you, that *sub Christ* *Iesus* your *Passioner* is *slaine*, you must keepe the *seuen* *dases* *feast* of *unleavened bread* (which illa-
doweth forth the whole time of our life here) with the *unleavened bread* of *sincerity* and *truth*. The examples of *a* *Noah*, *b* *Iob*, *c* *Nathaniel*, with many others in the *Scriptures*, are therefore written, that of them you may learne to be *vpright*. There is speciall reason why you should be *vpright*.

1. Cor. 5.
7, 8.

a *Gen.* 6. 9.
b *Iob* 1. 1.
c *Ioh.* 1. 17.

First, Your God with whom you walke, is *d* *perfect* and *vpright*: hee is *truth*, *e* *Hee loveth truth* in the *inward parts*; all his *Workes* are done in *truth*; and there was *f* *no guile* ever found so bee either in the *mouth*, *hand*, or *heart* of your *Head Christ Iesus*. Now, you should please God,
an

d *Mat.* 5. 48.
e *Psal.* 31. 6.

f *1. Pet.* 2.
21, 22.

and bee like your Father and Head, Christ Iesus.

Secondly, *It is to no purpose to doe that which is right in Gods sight, in respect of the matter of your actions, if in the truth and disposition of your soule you bee not vpright therein.* For the best action void of vprightnesse, is but like a well-proportioned body without life, and essenti-
all forme. And that is counted as *not done at all to God*, which is not done in vprightnesse. This exception is taken against *A-
maziahs* good actions. It is said, *He did that which was right in the sight of the Lord*, but hee did it not in vprightnesse, *he did it not with a perfect heart.*

Zach. 7. 5,
6.

2. Chron.
25. 2.

3.

Thirdly, The best actions without vprightnesse, doe not onely *lose their goodnesse*; but in Gods account are held to bee *abominable evils*. Such were the 8 *Prayers and Sacrifices* of the hypocriticall Jewes. For God

8 Isa. 1. 14,
17.
Isa 66. 3.

God holdeth such actions, and such seruices, to bee meere flattery, lying, and mocking him to his face.

^a Psal. 78.
36.

Now, Because there is none so ready to presume and say, he is vpright, as is the hypocrite. So Ephraim: *In all my labours they shall finde no iniquity in mee: that were sinne.* And, because there are none so readie to doubt whether they be vpright, as are the tender-hearted and sincere. So it was with David, when he prayed to haue a right spirit renewed in him. It will be needfull and vsefull that I shew you, what vprightnesse is, and by what infallible markes you may know whether you be vpright or no.

Hos. 11. 8.

Psal 51. 10.

Christian vprightnesse (for of that I meane) is a saving grace of the holy Ghost wrought in the heart of a man, rightly informed in the knowledge of God in Christ, whereby his heart standeth so intirely

A description of Christian vprightnes.

tirely and sincerely, right to Godward, that in the true disposition, bent, and firme determination of his will, he would, in euery facultie and power of soule and body, approoue himselfe to be such a one, as God would haue him to bee, and would doe whatsoeuer God would haue him to doe, and all as God would haue him, and that, for and vnto God.

The Author of this vprightnesse is Gods sanctifying Spirit.

The common nature of it, wherein it agreeth with other graces, is, it is a *saning grace*; It is *peculiar* to them that shall be saued: for onely they are indued with it; but it is *common* to all and to each of that sort, who are effectually called.

The proper seate of this grace is the *will*.

The ground or spring in man, from whence, through the speciall grace of the holy Ghost it riseth, is *sound knowledge of God*
and

and of his will, touching those things which the will should choose, and refuse, and from *faith in Christ Iesus*. Hereby Christian vprightnes differeth from that vprightnes, which may be in a meere naturall, superstitious, and misbeleeuing man, yea in an heathen Idolater; for euen such may be vn-
fained in their actions in their kind, both in actions cinill and superstitious, doing that which they doe, in their ignorance and blindnes, without dissimulation either with *God*, or man. This Saint *Paul*, did before his conuersion, He did *as he thought he ought to doe*.

Act. 26. 9.

The forme and proper nature of vprightnes, is the good inclination, disposition and firme intention of the will to a full conformitie with *Gods will*, and that, not in some of his faculties and powers, or in some of his actions, but, vniuersally for subiect and ob-
iect,

ieſt, he would bee entire and ſincere in all his parts, and in all things; he would be, and doe, as God would haue him to be and doe, making *Gods will* reuealed in his Word and works, *to be his will*, and *Gods knowne ends* to be his ends.

This holy vp-rightnes expreſſeth it ſelfe in three actions: two inward, the other both inward and outward.

1.
Three acts:
inſeparable
from vp-
rightneſſe.
Act. 11. 23.
Pſal. 119.
57. 106.

2
Heb. 13.
18.
Pſal. 119.
40.

Fiſt, it ſheweth it ſelfe in a *well-grounded and vnſained purpoſe and reſolution* to cleaue to the Lord, and to make Gods will to be his will. This is an act of the will guided and concluded from ſound iudgement.

The ſecond act is an *vnſained deſire and longing of the heart* to attaine that his good purpoſe and reſolution, willing or deſiring in all things to liue honeſtly, and to liue worthy the Lord in all well-pleaſing; longing (with David) after Gods precepts. This is an
act

act of the affection of desire, a motion of the will, drawing, and thrusting a man forward, giving him no rest, vntill hee haue obtained (at least in some good measure) his said purpose.

Thirdly, vprightnes sheweth it selfe in a *true indeauour and exercise* (according to the strength and measure of grace received) to be, and to doe according to the former resolutions, and desires. Such was the *Apostles indeauour to haue alwaies a conscience void of offence towards God and towards men.* This indeauour is an act of the whole man. All and euery active power of soule and body, as there shall be vse of them, are imployed in vnfained indeauour. Now touching *indeauour*, know, there bee many thinke they indeauour sufficiently, when they doe not: others that they doe not, when yet they do.

The

3.

Act. 24. 16.

Some
thinke they
endeauour,
which doe
not.

What it is
to endea-
uour.
i Act. 24.
16.

The first, if they to the sluggards
longing and wishing doe ioyne
an outward conformity to the
meanes of being made good, as
to heare the Word, pray now
and then, and receiue the Sa-
craments, and if they doe some
things which may be done with
little labour and difficulty; and
if to these they adde some
slight and ouert assayes to ab-
staine from sin and to doe well,
they thinke they indeauour
much: whereas, if they doe no
more, all is to little purpose. For
to indeauour, is to *exerise* the
head with studie how, and the
heart with will and desire, and
the hand and tongue, and the
whole outward man to doe
their utmost, putting to their
whole strength, their whole
wit, their whole skill, and their
whole will to subdue sinne, and
to be strengthened in grace, and
to be edified, and built vp more
and more; mouing euery stone,
remoo-

remoouing or breaking thorow
euery let, shunning all occasions
of euill, or whatsoeuer may
strengthen sinne, seeking after
and embracing all opportuni-
ties and meanes to be strength-
ned in the inward man. If one
meanes will not bee sufficient,
if their bee others to bee vsed,
they will find out and vse them
also; If they cannot attaine their
good purposes at once, they wil
try againe, and againe. They
who indeauour indeede, they
doe not onely seeke to obtaine
their ends, but they strue in
seeking. As hard students, as
good *warriours*, and *wrestlers*,
and as those who *runne in a race*
doe, so *that they may obtaine* that
which they studie, fight, wra-
stle, and runne for. It is not a
bare wishing and woulding for
a fit, or an ordinary seeking, but
an earnest *striving to enter in at*
the streight gate that giueth ad-
mittance into the *way of holines,*
and

1 Cor. 9. 24.
25, 26, 27.

Luk. 13. 24.

and into the *kingdome of Heauen*. It is a studying and exercising a mans selfe as in a matter of life and death; and as a wise man would doe for a kingdome, where there is possibility, and hope of obtaining it.

Somethink they indea-
uour not,
when yet
they doe.

Others, who *indeed* *indeauour* to keepe a good conscience toward God and man, yet, because they cannot bring into ~~at~~ alwaies that which they labour for, or because they see oversights, neglects, or some faintings in their indeauours, they thinke that they indeauour to no purpose. Whereas, if they doe what they can, according to the strength of Grace receiued, or according to the condition or state wherein they are, which is sometimes better, sometimes worse; If they see their failings in their indeauours, and bewaile them, and doe aske pardon, resolving by Gods grace to strue to doe better;

What is
true indea-
uour.

better; this is true indeavour, this is that which God for *Christsake*, doth accept of. For sith that indeavour is a part of our holinesse, you must not thinke that it will be perfect in this life; if it be true, you must thanke *God*, for he will accept of that.

A mans *indeavour* may be as true, and as much, when yet hee cannot performe what he indeavours to do, as it is at some other times, when with the indeavour he hath also *ability to performe*. As you may see in naturall indeavours. The same man being well and in health, if he fall and breake not his armes or legges, he doth both indeavour to get vp; and doth readily get vp; but if he be weake, or if falling, breaketh his armes and legges, he hath a will and desire to rise, and assayeth to help himself with one hand, it will not doe; he tryeth with

K

the

the other, that also will not do it; he in that case is faine to lye vntill he see helpe coming: then he will call, and intreate helpe and, when one giueth him the hand though he cannot rise of himselfe, yet he will lift vp himselfe as well as hee can, and hang as light vpon him that helpe. h him, as he can possibly; yea, say a stronger then he detaineth him, that hee cannot doe as he would, or keepe him down, if he alsoone as he can haue helpe, will aske it: Doth not this same man in his latter, condition as truly endeavour, as he did in his former condition. So it is with a spirituall man in his spirituall endeuyours. If he assay to doe what he can, and call to God for his helpe, and when he hath it, is glad, and willing to improve it, this is the true endeavour which giveth prooffe of *uprightnesse*. In whom soever these

these three before mentioned
acts doe concure that man is
vpright.

A twofold
vprightnes.

There is a twofold vpright-
nesse; the one of the *heart and*
person, the other of the *action*,
I haue described the vpright-
nesse of the person. Then an
action is vpright, when a man
doth not dissemble, but doth
meane as he saith, and as the
outside of the action doth im-
port, intending as much as is
pretended, whether it be in
actions toward *God*, or man.
The first is, when the heart of
man agreeth with, and, in the
intention thereof, is according
to the will of *God*. The second
is, when the outward act agre-
eth with, and is according to
the heart of him that doth it.

That you may rightly iudge
whetheryou be vpright or no,
First take certaine rules for
direction, to rectifie your
iudgement. Then obserue
the

Rules to di-
rect how to
iudge of v-
rightnesse.

the markes of vprightnesse.

First, *vprightnesse*, being part of *Sanctification*, is not fully perfect in any man in this life; but is mixt with much *hypocrisie* conflicting one against the other. It hath its degrees sometimes more, sometimes lesse; in some things more, in some things lesse, according as either part prevaileth in the opposition, and according as a man groweth or decayeth in other principall, and fundamentall graces.

2. Secondly, A man is not to be called an *vpright man*, or an *hypocrite*, because of some few *actions* wherein he may shew *vprightnesse*, or *Hypocrisie*: For an *Hypocrite* may doe some *vpright actions*, in which he doth not dissemble; though he cannot be said to doe them in *vprightnesse*, as *Isaiah* and many others haue done; for *Iehu* destroyed the house of *Ahab*, & the Priests of

King. 10.
King. 15.5

of *Baal* with all his heart. And the best man may doe some hypocriticall and guilefull actions, as (in the matter of *Uriah*) *David* did. It is not the having of hypocrisie that denominateth an hypocrite, but the reigning of it, which is, when either it is not seene, confessed, bewailed, and opposed. A man should iudge of his vprightnesse, rather by his will, bent, and inclination of his soule, and good desires, and true induovours to well doing in the whole course of his life, then by this or that particular act, or by his power to doe. *David* was thus esteemed: a man according to Gods owne heart, no otherwise, rather by the goodnesse of his heart, and by his generall course of his life &c. then by particular actions: for in many things, he offended God, and polluted his soule, and blemished his reputation.

K 3

Thirdly,

Thirdly, Albeit vprightnesse is to be iudged by the vpright standing of the heart to Godward, yet *where so ever vprightnesse is, it will shew it selfe in mens actions in the course of their liues*; Onely observe this, that in iudging your actions, you must not iudge them so much by the *muchnesse, and greatnesse of the quantity*; as by the *soundnesse, ripenesse and goodnesse of the qualitie*. If it be good in truth, & somewhat according to the measure of grace receiued, God accepteth it in Christ. A little sound, and true fruite, though weake in comparison, is farre better then many blades and blassomes, yea then plentie of Grapes, if they be wilde and sower.

That you may conceiue more distinctly, and may better remember the *signes of vprightnesse*, I reduce them to these heades. They are taken
(1) from

(1) From *Universality* of respect to all Gods will (2) From *specialitie and priority* of respect to such things as God requirerh, specially. (3) From a will and desire to please God in one place as well as another; in secret as well as openly. (4) From a *Constancie* of will to please God at one time, as well as another. (5) From the true causes efficient and finall. (6) From the effects that follow well-doing. (7) From the effects that follow evill doing. (8) From the conflict which shall bee found betweene vprightnesse and Hypocrisie.

Signes of vprighnes, and whence they are taken,

First, the vpright man is universall in his respect to the whole will of God; (1) In an unfained desire and indeavour to know what manner of man hee ought to be, and what he ought to doe. He would know and beleve on yone part of Gods

Psal. 119. 6.

Psal. 119.
33. 34.

¹ Ioh. 3. 21.

Mat. 13. 15.

² Pet. 3. 5.

will, so far as it may concerne himselfe, as well as another; Threats, as well as promises, Commandements as well as either, and that not some, but all the threats all the promises, and all the Commandements. ^k Com-

ming to the light readily, that his deeds may be made manifest.

He is willing to know and beleefe, what he should doe, as well as what he should haue, and hope for. But the Hypocrite not so. He winketh with his eyes, and is willingly ignorant of that sinne which he would not leaue, & of that duty which hee would not doe, and of that Iudgement which hee would not feele. Hee is willing to know the promises of the Gospel, but willingly ignorant of the precepts of the Gospel, & of the conditions annexed to the promises.

2. His universall respect to Gods will, is not only to know, but to do.

doe, and to submit vnto it in all things, willing to leave & shun every sinne, willing to doe every thing which hee knoweth to be his duty. Willing to beare patiently, thankfully, & fruitfully, every correction wherewith the Lord doth exercise him. He disliketh sin in all. He loveth grace & goodnes in all. He would keep a good conscience in all acts of Religion towards God, & in all acts of righteousness & sobriety towards and amongst men. He would forbear not onely those sinnes to which his nature is not so much inclined; or to which his condition of life affordeth not so many temptations; but those to which his nature & condition of life doth most carry him, he wil crosse himselfe in his dearest lust, namely, his darling & beloved sin, his own selfe, as David calleth it. Neither doth he endeavour to abstaine from those vices which

Act. 24. 16.

Psal. 118. 23.

K. 5.

may

Dan 3. 18.
Act 4. 19.

Dan 6. 10.

1 Theſſ 5.
22.

Mat 23. 24.

Mark 8. 20.

may bring loſſe, and are out of credit, which ſome men puniſh and all men cry ſhame on: but ſuch as through the iniquity of the times, are in countenance with the greateſt, and praſtiſed by moſt, the forbearance whereof may threaten, and procure danger, and diſcredit; the doing whereof may promiſe and performe much worldly gaine, & honour. Moreover, the vpright man doth not onely ſtrive to do thoſe holy & vertuous actions which are in credit, & for his advantage in the world; but thoſe alſo which may expoſe him to diſgrace and loſſe even of his life and liuelihood. He would abſtain as well from leſſe evils, even from appearances of evils as from groſſe ſinners: And would ſo do the greater things of the Law, as not to leave the altar void. But the Hypocrite not ſo, there is ſome ſinne hee will not leave, ſome duty he

he will not doe &c. Follow the opposition.

2. Secondly, An upright man is knowne by this. Where God hath layd a speciall charge, there he wil haue a first and speciall respect to it. As 10^o seeke the kingdom of God and his rightedinesse that one thing necessary: And to shew a specialty of loue to the household of faith. To be first and most at home, reforming himself & his, pulling out the beame out of his owne eye. To be most zealous for matter of substance in religion, & lesse in matter of ceremony and circumstance. Lastly, his chiefe care will be to apply himself to a conscionable discharge of the duties of his particular calling; knowing that a man hath no more conscience nor goodnesse in trueth, when he hath wil & desire to shew it in the works of the particular condition of life in his place & calling. The Hypocrite is contrary in all these. 1. Theff. 3. 11. Thirdly,

* Mat. 6. 33

* Luk. 10.

43
* Galat. 6.

10.

* Psal. 16. 3

* Mat. 7. 5.

Mat 13. 23

Luk 3. 10.
10 14.

1 Theff. 4.
11.

Mat. 7. 3-4
5.

1 Tim. 5. 13

Map 6. 2. 7.
&c.

o. 2. 4. 5.

o. 2. 4. 5.

o. 2. 4. 5.

o. 2. 4. 5.

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o. 2. 4. 5.

o. 2. 4. 5.

o. 2. 4. 5.

o. 2. 4. 5.

Thirdly, The upright man in-
deavoureth to approve himselfe to
God, as well in secret, as openly ;
as well in the inward man, as in
the outward; as well in thought,
as in word and deed. But it is
quite otherwise with the Hypo-
crite, if he may secure good co-
men, it is all he careth for.

Fourthly, The upright man is
constant, his will is, that he might
alwayes please God. He doth as
well bechinke himselfe how to
doe well in prosperity, as in ad-
versity, and even then studieth
how to be able to hold out be-
fore God, if his state should alter.
I do not meane such a constan-
cie as admitteth of no intermissi-
ons, or stoppages in the manife-
st & open course of his life.
A constant running spring may
betwene two hills, be trayed
in his course for a time, by
damming it up; yet the Spring
will approve it selfe, & runne
constantly, for it will be still
thrusting

thrusting to get through, or to get vnder; or, if it can doe none of these, it will raise it selfe in time (according to its strength) and get over all lets, & will beare downe all before it, and will runne with a more full streame afterwards, by as much as it was before interrupted; so is it with an *vpright man*. But else Hypocrite is but by fits and starts; as hee calleth not on God at all times, so it is with all other his goodnesse, it is but as the corne in stony ground, and amongst thornes, and as a morning dew, it endureth but for a season.

Fifthly, An vpright man is knowne by the causes from which all his good action spring, & to which they tend, for these, to wit, the Efficient, and the End, denominate the action.

1. That which causeth the vpright man to endeavour to keepe a good

Iob 17.10.

Mat. 13.21.

Hos. 6.4.

Ioh. 15.2.4.

3.

Ioh. 15. 2. 4

5.

1 Cor 9.

18.

1 Cor 5.

14

Gen 41.

18

1 Cor. 1.

17.

When a
man obey-
eth of con-
science and
loue to
Christ.

Iam. 1. 10.

11.

good conscience alway, is an in-
ward principle & power of grace,
causing him, through faith in
Christ, the roote of all grace; and
from loue & feare of God, & from
conscience of the commandement, to
do the will of God. Not onely
feare of wrath, and hope of re-
ward, causeth him to abstaine
from euill, & do good, but chiefly
loue of God, & conscience of duty.

Now, if you would know
when you obey out of consci-
ence of the Commandement
and from loue of Christ; con-
sider (1) Whether your heart
& mind stand ready prest to o-
bey every of Gods commādemēt
which you know, as well as any
and that because the same God
which hath given *us*, hath gi-
ven *all*. If yea, then you obey
out of conscience. (2) Consider
what you, do, or wold do, when
Christ, & his true Religion and his
Commandemēt go alone, and are
severed from al outward credit,
pleasure

pleasure & profit. Do you? Or will you then cleave to *Christ*, and to the Commandement? Then soue of *Christ*, feare of God, & conscience of the commandement was, and is the true cause of your well-doing, especially if you wil & indeavour al this when that all these are by the world cloathed with perill and contēpt. (3) Consider whether you can goe on in the first course of god's worke alone, Or whether you resolve to do it though you shal haue no company. but all or most go in the way of sin, & withall perswade thereunto. When you will walk with God alone without a:b: company, this sheweth that your walking with God is for his sake. So walked *Noah*, and *Eliab*, as hee thought.

But the cause of an hypocrites well-doing is, onely goodnesse of nature, or good education, or meere civility, or some common gifts

Gen. 7 1.

1 King 10.
14.

What is the
cause of
Hypocrites
well-doing
1 King. 21.
27.

2 King. 10.
16.

2 Chro. 24.
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reprooved him for his sinne.

1 Cor. 10.

31.

Secondly, *the upright mans*
actions, as they come from a
 good beginning, so they are
directed to a good end; he pro-
 poundeth the *pleasing of God*, &
the glory of his name, as the direct
 chiefe and utmost end; not as
 if a man might not have re-
 spect to himselfe, & his neigh-
 bour also, propounding to him-
 selfe his own & his neighbours
 good, as one end of his acti-
 ons sometimes: but these must
 not be propounded either on-
 ly, or chiefly, or as the farthest
 and utmost marke, but onely
 as they are subordinate, to
 those chiefe ends, and doe lye
 directly in the way to procure
 Gods glory so far forth as a
 mans health, and welfare both
 of body & soule, lyeth directly
 in the way to glorifie God: hee
 may in that respect aime at them
 in his actions. Our Saviour Christ
 in an inferiour & secondary re-
 spect

Ioh. 17. 1.

spect, aimed at his owne glory, and the salvation of man in the worke of mans Redemption. *When he said glorifie thy Son & prayed that his Church might be glorified*, here he had respect unto himselfe and unto man; But when he said, *that thy Son may glorifie thee*, here he made Gods glory his utmost end, and the onely marke which for it selfe he aimed at.

The upright mans aime at his owne, and at his neighbours good, is not for themselves, as if his desire ended, and were terminated there, but in reference to God the chiefe good, and the highest end of all things.

Indeede such is Gods wisdom and goodnesse, that he hath set before man *evill* and *good*, *Evill* and *danger*, that followeth vpon displeasing and dishonouring him by sin, that hee might feare and a
voide

void sinne; Good and recompence of reward, that followeth vpon faith and indeavour to obey, that hee might hope and be better induc'd to beleeve and obey. This God did, knowing that man hath need of all reasonable helpes to feare him from sin, and to draw him on to good. Now, God having set these before man, man may and ought for these good purposes to set them before himselfe. Yet the vpright man standeth so *straight*, and *only to God*, that (so far as he knoweth his owne heart) he is thus resolved, that if there were no feare of punishment, nor hope of reward, if there were neither *Heaven* or *Hell*, he wold indeavour to please & glorifie God, even out of that duty he oweth to him, & out of that high estimation of *Gods Sovereignty*, & from that entire loue which he beareth vnto him.

He

He that in doing of common and earthly businesse, would doe them with an heavenly minde, and to an heavenly end principally, certainly hee standeth wel & vprightly resolved, albeit in temptations and feares he doth not alwaies feelee the said resolution.

Mat. 6. 2. 5.
16.

But the *Hypocrite* not so; He *only or chiefly aimeth at himselfe*, and in his aime serveth himselfe in all that he doth. If he looke to Gods will and glory, as sometimes he will pretend, ~~he maketh that~~ but the *by* and (not the *maine*: hee seeketh Gods will & glory not for it selfe, but for himselfe, not for *Gods sake*, but for his *own*. Thus did *Iohn*.

2 King 10.
16.

Sixely, An vpright man may know he is vpright, by the effects that follow vpon his wel-doing.

First, his chiefe inquiry is, and he doth observe, *what good commeth*

commeth by it, & what glory God
hath had rather then what credit
& benefit he hath gotten to him-
self. Or if this latter thrust in it
selfe before the other (as it will
oft-times in the best) he is great-
ly displeased with himself for it.
The hypocrite not so; al that he
hearkeneth after, and is pleased
with, after he hath done a good
deed, is what applause it hath a-
mongst men, &c.

Secondly, When an *upright*
man hath done a praise-worthy
action, he is not puffed up with
pride, & high conceit of his own
worth, glorying in himself, but
he is humbly thankfull unto God.
Thankful, that God hath enabled
him to doe any thing with
which he *wil* be wellpleased, &
accept as well done. *Humble* and
low in his eyes, because of the
manifold failings in that good
worke, & because he hath done
it no better, & because whatso-
ever good he did, it was by the
grace

2 Chro. 29
13. 14

Luk. 18. 11.

Philip. 3. 13
14. 15.

grace and power of God, not by any power of his own. This David shewed his *uprightness* in that solemne thanksgiving, when he said, *But who am I, and what is my people, that we should be able to offer so willingly after this sort, &c.* But it is otherwise with the *Hypocrite*: For either he ascribeth all the glory of his good worke to himselfe; or if hee seeme to be thankfull, it is with a *proud thankfulness*, like that of the *proud Pharisee*, accompanied with disdain of others, which in his opinion doe not so well as himselfe.

Thirdly, *The upright man* having begun to doe well, doth not set downe his rest there; but *striveth to doe more, and to be better*. He with the *Apostle* forgetteth what is behind, looking to that which is before, not thinking that yet he hath attained to that hee should doe. So
many

many as are indeed perfect and
vpright doe thus. But the hypo-
crite, if he haue some flash of
common illumination, and
some little tast of those things
that concerne the kingdome
of Heaven, and hath attained
to a forme of godlinesse, hee
thinketh that hee hath e-
nough, and needeth nothing.
So did *Laodicea*.

Rv. 3. 17

Seventhly. The vpright man,
and the hypocrite are differenced
by their different affections & car-
riages, after that they are fallen
into sin. For in many things we sin
all. As the vpright man did not
commit his sinne with that full
consent of will, and with that
dexterity, which the Hypo-
crite may doe, and oft doth;
but alwayes with some relu-
ctation and opposition of will
(though not alwayes felt and
observed) in so much that he
can say *it was not he, but sin that
dwelt in him*, so after hee is
fallen

Iam. 3. 2.

Rom 7. 15.

37.

fallen into sinne, when he hath meanes to make his sin known to him, he doth not excuse, or defend his sinne; or if he doe, it is but seldome in comparison, and but faintly, and not long, his Conscience smiting him when he doth it, or quickly after it.

2 Sam. 16.
10. 11. 12.

2 Sam. 25.
32. 33.

An upright man will not be much or long angry with any, that shall admonish him of his sin, yet though an enemy shall by malicious railing call his sinne to remembrance, as *Simei* did to *David*, even therein he can see God, and can for the most part abstaine from revenge, & will worke his heart to godly sorrow for his sinne. But if any like *Abigail* shall, in wisdom and love, admonish him, he blesteth God that sent him, or her, he blesteth and maketh good vse of the admonition, and doth blese the admonisher, & doth take it for a speciall kindness.

kindnesse. Thus *David*, a man according to Gods owne heart, as hee bewrayed humane frailtie in his many and great falls; so hee gave cleere prooofe of his vprightnesse, sooner, or later, by his behaviour after his falls: Hee could say, and his repentance did prooue it, that though to his griefe and shame sometimes hee departed from God; yet hee did not wickedly depart from God. Though vpright men bee transgressors, yet they are not wicked Transgressors; there is great difference betweene these two. And though there bee euill in their actions, yea in some of them filthinesse and grosse iniquitie, yet in their filthinesse is not lewdnesse, as God complaines of *Judah*, that is, they are not obstinate and rebellious, standing out against the meanes of purging, and reclaiming them. For when God doth purge them by the rod of

Psal. 18. 21

Ezek. 24. 13

L

his

his mouth or hand in admonition, and correction; they are willing to reforme whatsoever is dicouered to be amisse.

Moreouer, although the vpright man may bee oft drawen into a way that is not good, and often through his weakenes & heedlesenes, like the sheepe, may fall into a state that is not good; yet *hee doth not set himselfe in a way that is not good*; nor yet like the swine, delighteth to wallow, and lie in it. When an vpright man is fallen, and is recovered out of his spirituall swoone, when he is well come to himselfe, he is like a man sensible of his bones broken or out of ioint; hee is not well, nor at quiet, nor his owne man, vntill he haue confessed his sinne, repented of it, asked pardon and grace, and made his peace with God; euen, vntill he be well set and in ioynt againe. An *vpright man*

is likewise like the *needle of the Sunne-dyall*, or of the *Mariners Compasse*, which may by voilent motion, and ioggling, sometimes swarue to the *West*, sometimes to the *East* ; but standeth steady no way but toward the *North* ; and if it bee truly touched with a true *Loade-stone*, hath no rest but in that *one North point* ; so an vpright man may, through boistrous temptations, and strong allurements, oftentimes looke toward the pleasure, gaine, and glorie of this present *World* : but because he is *truly touched with the sanctifying Spirit of God*, hee still hangeth, and inclineth to *God-ward* ; and hath no quiet, vntill hee *standeth steady towards Heauen*. But it is not so with the *Hypocrite* : Hee is in each particular directly contrarie. I leaue the full and particular application thereof to your selfe to enlarge ; for

L 2

haning

hauing much to write, I abbreviate as much as I may, and not be obscure, and too defectiue.

Gal. 5. 17.

Eighthly, you shall finde the most evident marke of vprightnesse from your sense of Hypocrisie in you, and from your conflict with it : *The vpright man is sensible of a great deale of Hypocrisie, and guile in his heart ?* Yea, so much, that oftentimes he doth make a question whether hee haue any vprightnesse, and vntill hee haue brought himselfe to due tryall by the balance of the *Sauetuary* (the *Word and Gospell of Christ*) hee doth feare he is an Hypocrite. But there is nothing which he would oppose more, nothing which he complaineth of, or praith to God more against, then this Hypocrisie, nor is there any thing that he longeth after, laboureth & praith for more, then
that

that he might *loue and serue the Lord in sinceritie*. All this plainly sheweth, that this man *would be vpright*, which thing to *will*, is to *bee vpright*. The Hypocrite contrariwise, hee neglecteth to obserue his guile, and hollow-heartednesse in the things hee doth, or if hee cannot but see it, he is not much troubled at it, but suffereth it to raigne in him: And as hee boasteth of his good actions, so likewise of his good heart, and good meaning in all that he doth (except when his lewdnesse and Hypocrisie is discovered to his face) *flattering himselfe in his owne waies, till his iniquity is found to be hateful*.

Psal. 36. 3

Before I leaue this, I will answer a question or two, concerning iudging of *vprightnes* by these marks.

First, whether an vpright man may at all times discern

Questions touching iudging of vprightnes by these marks.

Quest.

L 3

his

his vprightnes by these or any other markes ?

In what cases vprightnes is hardly discerned.

Ordinarily, if hee will impartially compare himselfe with these evidences, *hee may*. But at *sometimes* it so happeneth that *hee cannot*; namely, in the case of *spirituall desertions*, when *God*, for his neglect of keeping his peace with him, is hid from him for a time, and when in his displeasure hee looketh angrily, and writeth bitter things against him. Likewise, when hee is in some violent and prevalent temptation, and thereby cast into a kinde of Spirituall swoone, and in such like cases. But a man must not iudge himselfe to be dead, because when hee is asleepe or in a swoone, hee hath no feeling or sense of life.

Quest.

Whether is it necessary, that a man should finde all these markes of vprightnesse in him, if he be vpright ?

No.

No. Albeit, if hee were in case to iudge himselfe, and trie himselfe thoroughly, he might finde them all in him, yet if hee *finde most, or but some of these,* hee shou'd stay himselfe vpon those, vntill hee finde the rest. Take heede that you doe not as many hearers, and many Readers do, when they heare & see many signes given of this, or any other needfull grace; If they cannot approue themselves by all, they will make a question whether they haue the grace or no. One may give you twentie signes of naturall life, as Seeing, Hearing, Talking, Breathing, &c. What though you cannot proue your life by all? yet if you know you feeble, or breath, or moue, you know you are aliue by any one of these.

What is to bee done when you cannot now finde that you are vpright, whereas heretofore

Ans.

A caution
in iudging
of any grace
by many
marks.

sometimes you did hope that you were?

Ans.

Doe not presently conclude you are an Hypocrite; but look backe vnto former proofes of vprightnesse. And though you haue for the present lost your evidence and assurance of Heauen, yet giue not ouer your possession and your hope. A man that hath once had possession of house and lands, if his state bee questioned, will seeke out his evidence; and suppose that he hath laid aside, or lost his evidence thereof; yet hee is not such a foole as to giue ouer his possession or his right: but will seeke till he finde his evidences, or if he cannot finde them, will search the Records, and get them forth thence. So must you in this case, seeke for your evidence againe. And intreate your Lord that he will please to giue you a new Copie out of his Court roule in Heauen, where-
in

in both your name, and vp-
rightnesse is written. Howlo-
ever, *cleane fast to God and to his*
promises. Relolue not to dare
to sinne wittingly, nor yet to
giue ouer your indeavour to
walke in his wayes ; and you
shall not bee long, before you
shall know that you bee vp-
right: or if you attaine not to
this, yet bee sure *the Lord will*
know you to bee his, though you
doe not so certainly know that
he is yours. Bat of this more,
when I shall speake of *peace of*
Conscience.

2 Tim 2.19

But in trying *my uprightness,*
I finde many of the signes of
Hypocrisie in me. I doe not find
my selfe to bee so vniuersall in
my respect to all Gods Com-
mandements as I should ; I do
not hate all sinnes alike ; I find
my selfe inclined to some sinne
more then other, and I am rea-
dier to neglect some duty then
some other ; I cannot so
L 5 throughly

Reply.

thoroughly seeke Gods Kingdome as I should ; I am readier to finde fault with others then to mend my owne, &c. I finde that I am not so constant as I ought to be in good duties, and I haue too much respect to my selfe in all that I doe, and too little to Gods glorie : In reading all the notes of Hypocrisie except the last, I finde hypocrisie, nay much hypocrisie to bee in mee ; Must I not therefore iudge my selfe to bee an hypocrite ?

Ans.

No, for truth of vprightnes may bee in the same person, in whom there is sense of much hypocrisie ; Nay this, to seele hypocrisie with dislike, argueth truth of vprightnesse. Indeed if you felt not thus much, you might feare you were not vpright, you must remember that I told you, that not the *knowing*, but the *raigning* of hypocrisie maketh an hypocrite, a man

may haue an *vninerfall* respect to all Gods Commandements, and yet *not* an *equall* respect to all : If you see and bewaile your sinne, and conflict wth it, and fight against your hypocrisie when you feele it, assure your selfe you are no Hypocrite.

What if a man finde indeed by these notes of hypocrisie, that it doth raigne in him ?

Quest.

He must know that *he is for the present hated of God, and in a damnable estate*, yet his state is *not desperate*. If the Hypocrite forsake his hypocrisie and become vpright, *hee shall not die for his hypocrisie* ; if this bee true of a sinners forsaking of all sinne, then it is true of this in particular of forsaking his hypocrisie, but in the vprightnesse wherein he liueth, *he shall saue*. What Christ said to Hypocriticall and Luke-warme *Pharisees*, that I say to all such: they

Ans.

(Reuel. 3. 19)

they must bee *Zealous*, they must amend and bee *upright*: Hypocrisie is as pardonable as any other sinne, to him that is penitent, and that beleeueth in *Christ Iesus*.

By this which I haue written, you may plainly see, (1) That you ought to be vpright; (2) What it is to be vpright; (3) Whether you be vpright or no. It concernes you therefore to hate and avoid hypocrisie, and to loue and embrace sinceritie. Which that you may do, make vse of these inouitiues and meatiues which follow in the next Sections.

Seēt : 2.

Touching dissuasiues from Hypocrisie, and mouiues to Uprightnesse.

IF you would abandon hypocrisie, consider the dissuasiues taken

taken from the evils and mischiefs that accompany it when it reigneth. And how troublesome and painful it is, where it is, though it reigneth not.

First, *Hypocrisie* taketh away all the goodnesse of the best actions. They are good onely in name, not indeed. The repentance and obedience of an hypocrite is none, because it is feined, his faith is no faith, because it is not unfeined; his loue no loue, because it is not from a pure hart without dissimulation. Conceiue the like of all other the graces and good actions of an hypocrite.

Secondly, *All the goodnesse and actions of an hypocrite, &c. together with himselfe wholly lost.* Such as Preaching, Hearing, Praying, Almesgiuing, Building of Hospitalls, Colledges, Bridges, &c.

Thirdly, *hypocrisie* (in whom it raignes) doth not onely take away

Disfigures from the evils of hypocrisie: where it reigneth.

1 Tim. 1. 5

Luk. 13. 25

Math. 7. 22

Math. 23.

11. 12

Reu. 3. 15

away all goodnelle from the best gifts and actions, and caule the loſſe of all reward from God, but it *perſoneth and turneth the beſt actions into moſt loathſome and abominable ſinnes*: read Iſai : 66. 3. Inſomuch that in thoſe good works wherein the hypocrite ſeemeth *to make haſt to heauen*, he doth *runne poſt to bell*. For ſuch allowed Hypocritical! holinette is *a worſe* then profelſed wickednes; it is to odious in Gods eies, and noſtrels, that for it he will plague thoſe in whom it ruleth with his ſeuerest Iudgements. For the hypocriſie of men profelſing the truth, doth bring the beſt ſeruices of God into diſgrace and contempt; and cauſeth the beſt actions and beſt men to be ſuſpected. For ſuch as haue not ſpirituall wiſedome to iudge rightly, doe ſtumble hereat, and forbear the ſaid good actions, and exer-
ciſes.

cites of Religion, and the companie of those that bee religious, ignorantly iudging all of that religion to bee such. Besides, this *Hypocrisie is high treason against God*; for it is a gilding ouer and setting the Kings stampe vpon base metall. It is tempting and mocking of God to his face. A sinne so abominable, that his holy iustice cannot indure it.

Fourthly, Gods iudgements on such hypocrites are manifold. *For this cause God giueth them over to beleene lyes*, euen Popery, or any other damnable errour or heresie. Hence it is that God giueth them ouer many times to fall from good in seeming, to euill in profession; and thence, from euill to worse, euen vnto *small Apostasie*. And at last when God *taketh away an Hypocrites soule*, he is sure not onely to loose his *Hope* (which addeth much to his

Gods iust
iudgements
vpon hypo-
crites.

2 Thess. 2.

10. 21

Heb. 6. 5 6

Heb. 10. 25.

26.

* Iob 27. 8

his

Job 27.8

Math. 24.51

Math. 25.41

Isaiah 33.14

Diswaftues
taken from
the evils of

his Hell) but to bee made to
feele that which hee would not
feare, being ranked with those
Sinners, which shall bee pun-
ished with the greatest severitie
in the eternall vengeance of Hell-
fire. For after that an Hypo-
crite hath played the civill and
religiouse man for a while vpon
the Stage of this World, his last
Act, when his life is ended, is
to be in deede, and to all the
life, the part of an incarnate and
tormented Devill. Hee shall
haue his portion with the De-
vill and his Angels. Who feare
hath surprised the Hypocrites,
who shall dwell with devouring
fire? Who shall dwell with e-
verlasting burning? Saith the
Prophet. Happie were it for
them if this warning might
fright them out of this their
sinne.

Consider likewise; that
Hypocrisie doth much harme,
even there where it doth not
raigne,

raigne, and that more or lesse,
according as it is more or lesse
mortified.

hypocrisie,
though it
doe not
raigne.

For first, it *bringeth the soule*
into a generall consumption of
grace, no sinne more. Secondly,
it *blindeth the minde, and insens-*
ibly hardeneth the heart, no sinne
more. Thirdly, it *maketh a man*
slight and ouert in the best affe-
ons. Fourthly, it *causeth fearefull*
declinations and falling backe.
Fifthly, it *deprives a man of peace*
of Conscience in such sort, that a
spirituall Physitian can hardly fa-
sten any hope or comfort vpon
him, on whose Conscience
doth lie the guilt of Hypocri-
sie, yea hardly vpon him that
doth but feare hee is guiltie:
For hee putteth off all the re-
membrances of his good af-
fections and actions, saying,
all that I did, was but in Hy-
pocrisie. Sixthly, and lastly,
Besides that, it *bringeth ma-*
ny temporall Iudgements; it
causeth

1 Iohn 8.
1 Cor. 3. 15

causeth that a man loseth many
of his good workes done in Hy-
pocrisie, though through Gods
mercie hee loose not himselfe,
which not losing himselfe is,
because hee is found in Christ,
Christs spirit of vprightnesse
raigning in him.

Motives to
vprightnes.

Now to induce you to loue
Vprightnesse, and to labour
to bee vpright; Consider the
good which accompanieth vpright-
nesse, and that First, tempo-
all and outward: but Se-
condly, and chieflly that which
is spirituall, eternall, and in-
ward.

Motives
from tem-
porall bene-
fits.

1 Tim. 4. 8
Psal. 91.
10. 14
Psal. 97. 11
Psa 34. 9-10

Vprightnesse hath the ^a pro-
mises of this life: It is a meanes
to keepe off ^b Iudgements, or
in due time to remoue them. If
affliction like a darke night over-
spread the vpright, for their cor-
rection and tryall for a time, yet
light is sowne for them, and in
due time will arise vnto them.
The vpright cannot want
health,

health, wealth, friends or any thing that can bee good for them. Moreover, this vprightnesse doth not onely provide well for a mans selfe, but if any thing can haue a blessing, and a good portion to his Children and to his Childrens children, Vprightnesse will. The holy Ghost saith the generation of the vpright shall be blessed.

Pro. 10. 7
Psal. 112. 2

The spirituall blessings which belong to the vpright, are manifold.

Motions to
vprightnes
taken from
spiritual be-
nefits.

The vpright man is Gods fa-
uourite, euen his delight.

Psal. 19. 19

Hee is hereby assured of his
Saluation. For although an vpright man may fall into many grieuous sinnes, yet presumptuous sinnes shall not ragine over him, hee shall bee kept from the great transgression, hee shall neuer sinne the sinne vnto death; Yea, from the dominion of any sinne.

Pro. 11. 20

Psal. 115.

12

By vprightnesse a man is
strengthened.

* Iob. 19.
27. 28.
4 Ephes. 6.
16.

strengthened in the inward man,
it being^d that *Girdle* that buck-
leth and holdeth together the
maine peeces of the compleat
armour: Nay, it is that which
gives^b profe to every peice of that
armour, it strengtheneth the
backe and loines; yea, the very
heart of him that is begirt with
it.

* Ier. 19. 13;
1 Mica. 2. 7

Hee that is vpright, is sure to
have his * prayers heard, and to
bee made able to profite by the
Word of God, and by all his ho-
ly Ordinances. ¹ Doe not my
words (saith God) doe good
to him that walketh vpright-
ly?

Cron. 30.
18 19. 10
1 2 Cor. 8.
12

The vpright mans services to
God in prayer, hearing, recei-
ving Sacraments, &c. though
performed with much weak-
nesse and imperfections, shall
through Christ bee accepted of
God. Nay, where there is not
power, & the will of an vpright
man is taken for the deede; and
where

where there is power and deed both, euen there the vprightnesse and readinesse of the will is taken for *more then the deed*, according to that Commendation of them, who were said not onely to doe, *but to bee willing* a yeere agoe: For many doe good things, which yet doe them not with an vpright Will, and readie minde.

2 Cor. 8. 10

6 The vpright Man hath alwayes matter of boldnesse before men. Hee can make an *Apologie* and *Defence* for himselfe against the slanders of wicked men, and against the accusations of Sathan; who are readie vpon euerie slight occasion, to hit him in the teeth, and say, hee is an Hypocrite, and that all which hee doth, is but in Hypocrisie; but hee can giue all them the lie, that charge him with Diffimulation or Hypocrisie. Hee knoweth

Act. 23. 1
Act. 24. 14.
15. 16

Iob. 31. 35.
36

Iob. 16. 19
2 Cor 1.
12

knoweth more of his hypocritie then they can tell him; hee findeth fault with it, and accuseth himselfe for it; more then they can doe: yet this hee can say, hee alloweth it not, hee hateth it, and his heart is vpright towards God. Hee careth not though *aduersaries write a booke against him.* Iob, 19. 23. 24. 25. Hee hath his defence; if men will receiue it, they may; if not, hee dareth to appeale to Heaven. For *his Record is on high:* Hee hath alwaies a *k* *witnesse both within him, and in Heaven* for him.

7 Vprightnesse is an excellent *Preventer*, and *Curer* of despaire arising from accusations of *Conscience*; euen of wounded *Spirit*, of which *Salomon* saith: Who can beare it? For either it *keepeth it off*, Iob, 27. 5. 6. Or if it bee wounded, this Vprightnesse in

in beleeuing, and in willing to reforme and obey, is a most Soveraigne meanes to cure and quiet it, or at least it will allay the extremitie of it.

Not but that an Vpright man may haue trouble of minde, and that in some extremitie, but he may thanke himselfe for it, because hee will not see and acknowledge that Vprightnesse which hee hath, and doth not applie it, nor cherish it; which if hee would doe, there is nothing would answere the accusations of His accusing Conscience, nor bring more feeling comfort to the soule sooner or better then this will.

8 The Upright man hath
a Holie boldnesse with GOD.
When Abimelech could say,
In the integritie of my heart and
innocencie of my hands I have
done

Gen. 20. 1.

Isaiah. 38. 3

done this, hee had boldnesse to expostulate and reason his case with God. An vpright man in his sicknesse, or in any other calamitie; yea, at all times, when hee needeth Gods helpe can bee bold to come before G O D notwithstanding his Sinne that haugeth so fast on, that his originall sinne, and his many great allwall transgressions. So did Hezekiah vpon his death bed (as hee thought) saying Remember O Lord I beseech thee, how I haue walked before thee in truth, and with a perfect heart, and haue done good in thy sight. So did Nehemiah: saying, Remember mee O my God concerning this, and spare mee according to the greatnesse of thy mercie. This Vprightnesse giueth boldnesse with G O D, but with out all Presumption of meritte, as you see in good Nehemiah.

Lastly

9. Lastly, Whatsoever the *upright mans beginning was*, and whatsoever his *changes* have bin in the times that haue gone over him both in the outward and inward man in his progresse of Christianitie; marke this, *his end shall be peace*, The last, and everlasting part which he shall act in deede, and to the life, is *everlasting happinesse*.

Psal. 37. 37.

Pro. 28. 18.

For to contract all these motives into a short, but full Sum:
The Lord is a Sun and Shield.
The Lord will give grace and glory.
No good thing will he withhold from them that walke uprightly.

Psal. 84. 11.

SECT. 3.

Touching meanes to subdue Hypocrisie, and to nourish rightconnesse.

IT remaineth now that you should know by what means you may abate and subdue Hypocrisie; and may get, keepe, and increase this grace

M

of

Meanes a-
gainst hypo-
cristie, and
for vpright-
nesse.

of vprightnesse.

First you must, by a due and serious consideration of the diswalues from Hypocristie, and motives to vprightnesse, worke your heart to a searbing and detestation of the one; and to an admiration, loue, and hungring desire of the other. And withall by this meanes you must worke your heart to a resolution by the grace of God to be vpright. This must first be wrought, for vntill a man stand thus affected, and resolved against Hypocristie, and for vprightnesse, hee will take no paines to be ridde of the one, nor yet to get the other.

Secondly, you must be sensible of that Hypocristie which yet is in you, and of the want of vprightnesse, though not altogether, yet in great part. For no man will bee at colt and paines to remooue that dis-ease

ease whereof hee thinketh
hee is sufficiently cured,
though indeede hee did
iudge it to bee never so dan-
gerous; nor yet for to ob-
taine that good of which he
thinketh that he hath enough
alreadie, though he esteeme it
never so excellent.

Hitherto both in the mo-
tives and meanes, I have in-
devoured to give the will and
resolution to be vpright, and
to be willing to vie all good
meanes to be vpright. Now
those meanes that will effect
it follow.

Thirdly, doe your best to
roote out those vices that be-
get and nourish Hypocri-
sie. Then plant in their
roome those graces which
will breede and feed vpright-
nesse.

The chiefe vices are *ignorance*
and *unbeleefe*, *selfe lone pride*, and
an irresolved and unsetled heart,

* Zeph. 1. 5.

* Jam. 4. 3.

The graces
that breede,
and nourish
prightnes.

2 Cor. 8. 5.
10. 11.

vnstable and not firmly resol-
ved what to choose whereby it
wavers & is *devided* betweene
two objects *deviding the heart*
betweene ^a God, and *something*
else, either a mans selfe, or the
world, whence it is, that the
Scriptures call an hypocrite a
man that hath *an heart and an*
heart, one that is ^o *double min-*
ded.

The graces are, *a right know-*
ledge of God and of his will, and
faith in him; Selfe denyall, Hu-
mility, and lowly mindednesse;
Stability, and onenes of heart,
and that to God ward,

For the more *clear light*
you can get into your *mind*, the
more truth you shall haue in
your *will*. And when you can
so deny your selfe, that you can
quite go out of your self, & *first*
gine your selfe to Christ, and vnto
God, then there will follow
readinesse of minde, and hearti-
nesse of will, to doe whatsoe

ver

ver may please God. Also the more *humilitie* you haue in your minde, the more *vp-right-nesse* you shall haue in your heart: For *while the soule is lifted vp, that mans heart is not vp-right in him*, saith the Spirit. Lastly, when your eye is single, and your heart one, and vnde-vided, you will not allow your selfe to be in part for God, and in part for *Mammon*, in part for God, and in part for your lusts, whether of the flesh or of the world, or of pride of life, you will not giue your name and lips to God, and reserve your heart for the world, the flesh, or the Devill; But by your will, God shall be all, and all vnto you.

Fourthly, if you would be in earnest and in truth against sinne, and for goodnesse, you must represent sinne to your thoughts as the most hurtfull, hatefull, and most loathsome thing

7 Hab. 2.4.

Mat. 6.22.
23.24

in the world; and must represent the obeying and doing of Gods will vnto your minds, as the best, and most profitable, most amiable, most sweete and most excellent thing in the world: that hereby, you may affect your heart with a through vexation, and loathing of sin: and with an hearty loue and delight in Gods Commandments: If you doe thus, you cannot choose but shun sinne, and follow after that which is good, not in seeming onely, but indeed, and in truth with all your heart. For, a man is alwaies heartie, against what he deadly hateth, and for what hee dearely loveth.

Fifthly, if you would bee sincere, and doe all your actions for Gods glory, and for his sake, you must, by the light of Gods Word, and *Workes*, fully informe
and

and perswade your selfe of Gods Soueraigntie and absolute, and that, because hee is the first absolute and chiefe good, hee must needs bee the last, the absolute and chiefe ende of all endes. For hee, that is *Alpha*, must needs bee the *Omega*, of all things.

Rev. 1. 8.

Such all things are of God, and such hee made all things for himselfe; therefore you should in all things you doe bee vpright, intending a Gods glorie as your principall and utmost end in all things.

Rom. 11.
36.

Rev. 4. 11.
11 Cor. 10.
38. 31.

Sixtly, Consider est and seriously, that how close and secret soever Hypocrisie may lurke, yet it cannot bee hid from the eyes of God with whom you haue to doe, and before whom you walke, who will bring every secret thing to Iudgement.

Heb. 4. 12.
13.
Ecclef. 12.
14.
Psal. 94. 9.
10.

M 4

Where-

Wherefore take continuall notice, that you are in the eye of God that made your heart, who requireth truth of heart, who perfectly knoweth the guile or truth of your heart. This will much further your vprightnesse; for who can dare to double and dissemble in the presence of his Lord, and Iudge, who knoweth his hollownesse and dissimulation better then himselfe?

Seventhly, *Vnite your selfe more and more strongly vnto your head Christ Iesus*, by all good meanes. Goe so out of your self, that you may every day be more & more in him. Wherefore grow daily in faith and hope in him; Whence as by Conduit pipes you shall more and more partake of his fulnesse, even grace answerable to his grace in kind, though not in full measure, because you are not capable of the fulnesse of the vprightnesse of Christ in

Philip. 1. 8.
p. 10 & c.

Ioh. 1. 12.

16

in whose mouth was found *no guile*: Yet you shall haue a measure of vprightnesse proportionable to your faith. For as the branch partaketh more of the vine, so it draweth more sappe and beareth more good fruite.

Isa. 53.9.

Ioh. 15.5.

Eightly, *You must*, with an holy icalousie of the deceitfulness of your hearts, *examine your selfe often*; not onely of what you haue done, and now doe, but of the manner how, what moveth you, and why, as you may see before in the markes of vprightnesse. *Lay your selfe ofte to Gods will, the rule of vprightnesse*, and finding your selfe faultrie, studdie, and assay to amend, and be vpright, and that to the utmost of your power. *Exercise that measure of vprightnesse which you haue*, and be *more thankfull* for the little you haue, *then discouraged* as many are, because they haue no more. If you finde your selfe

M 5

vpright,

Pro. 4. 23.

vpriight, be abundantly thankfull, and resolute to keepe and increase it by all meanes. *Keepe your heart thus with all diligence*; then, as all other graces, so this of vprightnesse will increase in the vsing.

Ninthly and lastly; vse the meanes of all meanes, the *Catholicon* for all graces, which is *Prayer*. Thinke not to gaine vprightnesse by the power of your owne might; but in the sense of your insufficiencie, repayre oft to God by prayer, even to him who made your heart, in whose hands your heart is, who best knoweth the crooked windings and turnings of your heart, who only can amend & set straight your heart: Who, because he delighteth in an vpright heart, and hath commanded you to seeke it in the humble vse of his meanes, will assuredly

surely giue it. Thus Da-
uid; *Renew O Lord a right
spirit within mee; And, Let
my heart bee sound in thy Sta-
tutes;*

Psal. 51. 10.

Psal. 119.

30.

CHAP. XII.

*Of lawfull care, and of freedom
from taxing thought.*

SECT. I.

NOW, when you haue had
a holy care to walke with
God in vprightnesse, accor-
ding to the foregoing directi-
ons: *It remaineth that you free
your selfe of all other care, and
that you rest kindly secure in
God: exioying your most blessed
peace with him, according
to that golden saying of the
Apostle, Be carefull in nothing,
&c. Philip. 4. 6. 7.*

For vnderstanding hereof,
know

know that the Greeke *Noune*, and *Verbe*, which signifie *care*, or *to take care*, are taken indifferently in *Scripture* either for *lawfull*, or *unlawfull care*. Now becaule *vnlawfull care* is more then *G^d requireth*; Our last *Translators of the Bible*, whensoever there was need to expresse a difference betweene it, and *lawfull care*, doe render it *Carefulnesse*, *to be carefull*, or *to take thought*; As in this place, and *Mat. 6. 25. Mat. 10. 19. Luk. 10. 41. 1 Cor. 7. 32.* and else where.

But when these words must be vnderstood of a *Lawfull care*, they are translated, *Care*, not *carefulnesse*, or *to be carefull*. As *1 Cor. 12. 25. 2 Cor. 11. 18. Philip. 1. 10. 1 Pet. 5. 7.* and else where.

The *Care* which is *Comanded*, & *Carefulnesse* which is *forbidden* differ thus;

Care is an act of *wisedome*, *taking*

A description
of lawfull
care.

king up the understanding facultie chiefly, whereby, after that a man hath rightly iudged what he ought to doe, what not, what good he is to pursue, and what evill is by him to be shunned, or removed; he, accordingly with more or lesse intention and eagernes of minde, as the things to be obtained or avoided are greater or lesse is provident to finde out, and diligent to use lawfull & fit meanes for the good, and against the evill and that with all warinesse and circumspection; that he may omit nothing that may further him, nor commit any thing that may hinder him in his lawfull designes; Which, when he hath done, he resteth quiet, and careth no further; casting all care of successe upon God to whom it belongeth, expecting a good issue upon the use of good meanes, yet resolving, howsoever, to submit his will to Gods will, whatsoever the successe shall be.

Carefulnesse

A description
of Care-
fulnesse.

Carefulnesse is an act of feare, and distrust, taking up not onely the head, but chiefly the heart to the very deviding and disturbance thereof, causing a man in:rainnely, and overzealous to pursue his desires, perplexing himselfe likewise with doubtfull and fearefull thoughts about successe.

Lawfull care may be called a provident care, and care of the head.

Carefulnesse may be called a distrustfull Care a carking care, or a taking thought of the heart.

This provident care is not onely lawfull, but necellarie; For without it, a man cannot possiblize bee secure, nor can haue hope of good successe.

Pro. 6. 6. 7.
8.

This provident care is commended to you, in the examples of the most industrious, and most provident brute creatures:

creatores: and in the examples of the most prudent men.

As of ^a *Jacobs* care of his safety, how to escape the rage of his brother *Eſau*. Of ^b *David* and *Salomon*, in preparing and building the *Temple*. Of ^c *Saint Pauls* care of the *Churches*; of the ^d *Corinthians* care and studie to reforme themselves; of the good ^e *Noble womans* care to intertaine the good *Prophet*; of the ^f *good wives*, and good-houſewiues care of well ordering and maintaining her family.

The like you haue in the examples of the care of godly & unmarried men and women, whose care was, how to please God, and that they might bee holy both in Body and Soule: and of *Mary* who cared for that one thing needfull.

Moreover

^a Gen cap.
32.and.33.

^b 1 Chro. 22
2 Chro cap.
2, and 3, and

4.
^c 1 Cor 11.
28

^d 2 Cor. 7.
11.

^e 1 King. 4.
10.

^f Pro 30.
13. &c

¹ 1 Cor. 7.
32. 34

Luk. 10. 42.

1 Thess. 4.
11.

Eph. 4. 28.

1 Thess. 4.
12.

1 Eph. 4. 3.

1 Tim. 5.
8.

1 Pet. 1. 3.

Tit. 3. 8.

Mat. 6. 33

Properties
of provident
Care
whereby it
is differen-
ced from
Carefulness

Moreover you are Comman-
ded this provident care, namely,
To studie to be quiet to be no
busibody, not idle: but to labour
in a lawfull calling the thing that
is good. Also to ^hWalke honest-
ly towards them that are without.
To ⁱndevour to to walke to-
wards Gods people that you
keepe the unitie of the Spirit in
the bond of peace. To ^provide for
your owne. To ^give diligence to
make your calling and election
sure. To ^m studie to maintaine
good workers. But amongst all,
you are commanded ^a chiefly to
seeke the kingdome of God and his
righteousnesse, as the best means
to rid you of all vnlawfull
care.

The properties of provi-
dent care are these.

First, the *subiect or seate* wher-
in provident lawfull care resi-
deth, is the head; for that is the
seate of vnderstanding, wise-
dome discretion, forecast; But
careful-

carefulnesse is chiefly seated in the heart.

Secondly, provident godly care is alwayes about good and lawfull things, it hath a good object, an d good matter to worke vpon, and to be conuersant about, propounding alwayes some good thing to be the end, which it would compassse. It is not a care about euill, as how to ^o make provision for the flesh to fulfill the lusts thereof, like the ^r Carefulnesse of Amnon to defile his sister Tamar, nor like ^q Ababs and Iesabels carefullnesse for Naboths Vineyard and life. Nor yet like ^r Absolons carefulnesse, how to vsurp his Fathers kingdome; nor like ^r Hammans, how to destroy the Jewes, nor like the carefulnesse of Darus princes, how to entrap Daniel; Neither is it like the carefulnesse of those of whom Salomon speaketh, ^u who cannot sleepe vnlesse they doe mischief.

Thirdly

^o Rom. 13.

14.

^r 2 Sam. 13.

2.

^q 1 King. 21

^r 2 Sam. 15.

^r Hest. 3. 9.

^r Dan. 6. 5.

^u Pro. 4. 15.

* 1 Sam 10.

1.

* 1 Sam 14.

3. 4. 5. 67.

* 1 Sam. 16.

10. 11.

Thirdly, this holy prudent care maketh choise onely of lawfull meanes, to obtaine that lawfull thing which is cared for. David had care of his owne life; therefore hee gat intelligence from *Jonathan* of *Sauls* evill purposes towards him; Hee did *ste* and hide himselfe from *Saul*; but would by no meanes lay violent hands vpon his annointed Lord and king; though hee had faire opportunities, and strong solicitations to kill him, hee falling twise into his power, and was earnestly called vpon by his seruants to dispatch him.

Gen. 32.

Gen. 33.

Observe *Jacobs* care to saue himselfe, and all that hee had, from the fury of his brother *Esau*; hee vsed onely apt and lawfull meanes. For though a mans intention be never so good, and the thing cared

cared for bee good, yet if the
 meanes to get it bee vnlawfull,
 that care is naught. To care
 how to prouide for your selfe,
 and for yours, is in it selfe
 good and needefull; but so to
 care, that you runne to vn-
 iust and indirect meanes, it
 maketh it euill. *To care
 how to bee saved is an excellent
 care,* but when you shall
 seeke to attaine it by wayes
 of your owne, or of other
 mens inventions: as by I-
 dolatrous worship, and vo-
 luntarie Religion, or loo-
 king to bee saved by your
 owne workes, by Purga-
 torie, Popes Pardons, and
 Indulgences as the *Papists*
 doe, *this is a most sinfull care-
 fulnesse.* To care how to bring
glory to God is the best care, but
 if any man for to procure it,
use lying for God, or any other
 vnlawfull meanes, it is an
unholy care.

Colos. 2. 18.

Rom 3. 7. 8.

Fourthly,

^a 1 Tim. 5.

²³

Fourthly, this provident holy care is a full, and impartiall care, even, of all things belonging to a mans care. It is not such a care of the body and state, as causeth neglect of the soule. Neither is it such a care of the soule, as is with neglect of the body, life, state or name. It is not such a care of the private, as to neglect the publicke good, or of the publicke, so as to neglect the private. It extendeth it selfe to whatsoever God hath committed to our care both for our selves and others. Those who care only for themselves, and for the things of this life, Sinne in their care. Likewise those who seeme to care onely how to please God, and to saue their soules, yet wittingly or carelesly neglecting their bodies & affayres of their families belonging to their place, or the common good of others in Church, or Common-wealth, all

all these are *partiall and sinne in their care*. All worldlings and selfe loving men offend in the first kinde. All superstitious and indiscreetly devout men offend in the second kind. As not onely Papists in their Popish cloystring vp men and women, and in their whipping and cruell macerating their bodies, and in their penitentiary Pilgrimages, and in other acts doe, ¹ *not sparing the body*, but also all such, who for devotion sake neglect the necessary duties of their particular calling.

^b Colos. 2.

23.

Fifthly, *Care of providence*, is a discrete and well ordered care; it putteth difference betweene things more or lesse good, and betweene things necessary or not necessary, betweene things more necessary, and lesse necessary. In all things it would keepe first due order, then due measure. First, caring most for

Go 15

Exod. 32.

12. 32.

4 Rom. 9. 3.

Luk. 10. 41.

Mat. 6. 33.

Gods glory as ^c Moses and ^d Paul did, who cared more for the glory of God then for their owne lives and honours, yea, if they had beene put to it, then for their owne saluation. Next it *careth* for that one thing needfull, how the soule may bee saved in the day of the Lord. As any thing is best, or more needfull for the present, that is cared *first*, and *chiefly* for. If all cannot bee cared for, the leise worthy things, the leise necessary for the present, and those things to which a man is least bound, shall be omitted.

Secondly, as provident care doth through discretion keepe due order, for it is an ordinate care, so it *keepeth due measure*, seeking Spirituall and Heaueuly things with more diligence and zeale then those that bee temporall and earth-

ly,

ly. Caring for the things of this life with great moderation, without eagernesse, and greedynesse of desire, alwayes proportioning the care to the goodnesse and worth of that which is to be cared for. Now because the world is to be loued and vsed as if wee loved and vsed it not, it being of little worth in comparison: therefore the cares about it in comparison of the best and most necessarie things must be, as if you cared not.

Then cares of the things of this life are inordinate and immoderate, when they will not giue men leaue to take the ^e comforts & naturall refreshings of this life, as sleepe, meate & drinke and other needful & lawful recreations: but especially when they hinder them from ^e exercise, & profitable vie, or due performance of religious duties.

2. When

1 Cor. 7. 31
32.

When cares of this life are inordinate.

1 Ecclesi. 5.
12.

1 Mat. 13. 5

1 Mat 13. 21

Ezek. 33. 31

32

Mat. 6 21.

2. When they are *first* and *chiefe* in a mans thoughts, the minde alwayes vpon them.

Pro. 21. 5.

3. When they *cause* a man (out of his overmuch *hast* to be rich and to enioy the world) to

Pro. 28 20
22.

use vnlawfull and indirect meanes, or to enter vpon dealing and trading beyond his skill, stock, and meanes well to manage the same.

4. When they cause a man so to minde his worldly businesse, that he thinketh *nothing* well done, or safe, if his eye or hand be not in it, and if it be not in his owne custody; albeit there is cause why others should be vsed, and intrusted with it.

Sixdly, *this holy provident care knoweth, as about what, and how, so how farre to care*, It knoweth its limmits how farre to go, and where to stay. Namely, when it hath chosen a lawfull obiekt, and hath found out and vsed lawfull meanes, and applyeth it selfe

selfeto one thing as well as an
other in due order & measure
it stayeth there, caring no fur
ther; but waiteth *patiently* Gods
pleasure for good successe, casting
all care of event and succelle
vpon God by prayer and sup
plication with thanksgiving.

P61.3707.

Scat. 2.

*Of Carefulnesse and
taking thought.*

BY all that hath beene writ-
ten in the former Section,
you may see that although you
may and must *care* for many
things; according to the di-
rections, there given; yet you
must as the *Apostle* saith Be
carefull in nothing.

This is now the point to be insisted on. — God would have none of his servants and children to care inordinately about any thing, nor yet, (when in obedi-

Z

ENCE

Gods chil-
dren should
not take
thought, or
becarefull.

Psal. 95. 22.

Mat. 6. 25.
28. 31. 34.

ence to his Commandement, and due observance of his providence, they haue diligently vsed meanes for things lawfull and haueable) *that they should care at all about the issue or successe.* He would not that they should suffer their mindes to hang in doubtfull suspence & feare there-about; but would that they should *reule themselves and their affaires upon him;* whether it be in the matter of their soules, or bodies, of the things of this life, or of that which is to come. God freeeth them from all carefulnesse, and would that they should free themselves there-from.

God would haue you vse all good meanes for this life, but *without taking thoughts for to morrow about what you shall eat, what you shall drinke, what you shall put on;* or what shall become of you and yours another day. He would not haue you

you to be so distrustfull of him, as to take the care of afterward, the care of successe from him vpon your selfe, eating out your heart with doubt and feare till you find it. But his will is, that when you haue done what you can, with a chearefull and readie minde, that you should leaue the whole matter of good, or ill successe to *his care*.

Luk. 12. 22.
29.

Psal. 37. 5.
1 Pet. 5. 7.

In like manner, *God would haue you to vse meanes to save your soule*: but when you haue so done, & continue so to doe, he would haue you *care no further*. He would not haue you to doubt and feare that all shall be in *vaine*, and to no purpose, or that you shall not be *saued* notwithstanding. He would not that you should discourage and infeeble your heart *by taking thought* about the issue of any tryalls and temptations that may be-

Psal. 73. 13

Mat. 10. 19.
Mat. 24. 6.

fall you before they doe come for that is *vaine*, nor yet when they doe come, for that is *needlesse*.

In such cales you need onely to serue Gods providence in the vse of the present meanes of Saluation, gaining as much grace and strength as you can, against such times, Improving that grace and strength which you haue in such times of tryall: but touching *success*, either how much grace and comfort you shall haue, or when you shall haue it, and whether you shall hold out in tryall in the evill day, or be saued in the end; you must not trouble your selfe through doubtfull and distrustfull feares; You must trust God with these things also.

Ioh. 14. 1.

27.

For our *Saviour* prohibiteth his Disciples all trouble, that might arise through feare of
all

all successe in the profession of Christianity. And S. Paul easeh himselfe of this trouble and feare, committing his soule, and the iſſue of all his tryalls vnto God (ſaying I know whom I haue truſted, and I am aſſured that he is able to keep that which I haue committed to him againſt that day.) He is confident in God for good ſucceſſe in his whole Chriſtian warfare; ſo ſhould you.

Now to diſſwade you from all carefulneſſe, & to perſwade you to reſt ſecure in God, touching the particular events of all actions, and touching the finall & happie event & good ſucceſſe, of your Chriſtian profeſſion; Conſider theſe reaſons (1) ſhewing, why you ſhould not care eagerly and inordinately for earthly things (2) why you ſhould not take thought about any thing, whether earthly, or heavenly.

N 3

Fiſt,

2 Tim. 1. 12

2 Tim. 4. 6.
8. 18.

Diſſwades
from care-
fulneſſe.

Why no
man should
be carefull
aboutearthly
things.

1 Ioh. 2. 17.

Ila. 40. 6.

Pro. 23. 6.

1 Tim. 6. 9.

Mat 22. 5.

Luk. 14. 18

&c.

First, Informe your selfe thoroughly that *all earthly things are of little worth, very fading, and transitory, likened when they are at best, to the flower of grasse.* Wherefore they can not bee worthy of your carefull toyle, or careking about them. It is ex'reame folly for man being indued with reason to set his minde vpon that, which is little or nothing worth in comparison, nay which (as *Salomon* calleth riches) *is not*, which is but of short continuance, and onely for bodily vse, while he hath it.

Secondly, *Inordinate and immoderate care of earthly things is exceeding hurtfull:* For besides that it breedeth many foolish & hurtfull lusts which *drowne men in perdition:* it doth hinder the care of things spirituall and heavenly. It causeth, that either a man shall *not come at all* to the

the meanes of Salvation, or if he come to the word, prayer, Sacraments, good company & good conference, it causeth him to *depart without spirituall profit*. It will cause a man to *erre from the faith*, and to be altogether *vuse for death*, and vnprepared for his latter end. For when any one part draweth more nourishment to it then it ought, some other parts must needs be hindred in their growth; And when the strength of the ground is spent in nourishing weeds, tares, or corne of little worth, the good wheat is pulled downe, choaked, or starued. He whose *cares are too much about the earth*, his *care will be too little for heaven*.

Next Consider the reasons; Why you must not care at all about successe of your lawfull indeuours, any more then by prayer to commend them to God.

N 4

First,

Mat. 13. 23

Ezek. 33.

31.

1 Tim. 6.

10.

Why man must not care at all about successe in any thing.

1 Pet. 5. 7.

First, because it is to *vsurpe* upon Gods peculiar right, and to trench far into Gods prerogative divine; taking his sole and proper worke out of his hands; For care of successe & of what shall be hereafter, is proper to God.

Psal. 127. 2.

Secondly, *It is a vaine & bootlesse thing*, when you haue diligently vied lawful means for any thing, *to take thought for successe.*

Luk. 12. 25.

For *who can by taking thought adde any thing to his stature*, or make one haire white or black. Vnderstand the like of all other things.

Mat. 6. 34.

Thirdly, *every day bringeth it s,* full employment with it, together with its crosses & griefes; so that you shal haue full work enough for your care to endeavour to do the present dayes work *holily*; & to beare each present dayes affliction *fruitfully*, & *patiently*; you haue little reason therefore to eate out your heart with taking

king thought of future events,
& of what shall be to morrow.

Fourthly, *It is altogether need-
lesse to take thought about the suc-
cesse of your actions, for successe is
cared for already by God; One
whose care is of more vse, and
better cōsequent then yours can
be. You are cared for by one,
who loveth you better then you
can loue your self, who is wise-
dom & knoweth what is better
for you, & what you most need
better then your self: even God,
who careth for meāer creatures
then you are, who is your God,
your heavenly Father, of whose
care you haue had happy experi-
ence, who in times past cared for
you when you could not care
for your selfe, who hath kept you
in, & frō your mothers belly, who
before you were, ordained you to
Saluatiō. Who in due time gaue
his only begotten Son for you, & to
you, as appeareth in that now he
hath given you faith & hope in
him*

Mat. 6. 16.
30. 32.

Rom. 8. 32.

1 Pet. 5. 7.

Psal 55. 22

Psal 37. 5.

Mat. 6. 32.

Mat. 6. 30.

him, & lowe to him. It is your God & Father who hath commanded, that for the present, & for hereafter, you should cast your care & burthen on him; having withall made many gracious promises, that he wil care for you, that he will sustaine you, & that he will bring your wayes to passe. What wise man will clogge himselfe with needlesse cares?

Fiftly, *Carefulnesse* and taking thought of success proceedeth from base and cursed causes, Namely, from ignorance of God, and from vnbeleefe and distrust of God in whosoever this sin raigeth; hence it was that the *Hethen* abounded in this sin. And by how much this *Carefulnesse* is in any (though it raign not) by so much hee may be said to be of little sound knowledge, and of little faith.

Sixtly, *Carefulnesse*, and hanging in doubtful suspence, about successe in any your lawfull indevours,

devours, (be it whether you or yours shal prosper, or whether, you shal profit by the means of grace, or whether you shal be saved in the end) doth produce many dangerous & mischeerous effects.

First, *it will cause you to neglect providant care to use the means of this life, or of that which is to come according as you doubt of successe in either, or if you neglect them not utterly, yet you shall have no hart to go about them. For those that go about others workes, usually neglect their own, so you will be apt to leaue your own work vndone, when you take Gods work out of his hands; And who is he that can take paines about that which he seareth will be to no purpose, and will be labour lost?*

Secondly, *you will be readie to use unlawfull means for any thing when you doubt of successe from lawfull.*

Thirdly, *taking thoughts doth devide,*

The evill effects of caring about successe in any thing.

¹ Gen. 12.

11. 12. 13.

¹ Gen. 16. 2.

¹ Gen. 27. 3.

19.

deuide, distract, overloade, weare
& waste the heart and spirits, no-
thing more.

Fourthly, you can never be thank-
ful to God for any thing whereof you
feare that you shall haue no good
successe.

Fifthly, this taking thought and
plodding about successe with
doubtfull feare, will deprive you
of the comfort of all those good
things you haue had, and which
now you doe enjoy.

Sixtly, nothing will bring ill suc-
cesse vnto you sooner then to be ta-
king thought, and troubled about
what may be. For when any man
shall (notwithstanding the expe-
rience hee hath had, or might
haue had of Gods power, loue,
care, and truth of his promises)
yet distrustfully care so far, as not
to content himself with his own
work so far as provident care lea-
deth him; but also will take Gods
worke & the burthen of his work,
caring about successe, which
only

only belongeth to God, & which God only can do, & beare; this folly & presumption doth so much provoke God, that it causeth him out of his wise Iustice to cease caring for such a one, *leaving him to his own care*, & to his wit, friends or any other earthly helps, to make him by wofull experience see, & feele, how little any, or al these, without God can availe him. Nay it causeth God not only to withdraw his own help, but the help of all things whereon such a man doth rely; and which is more, causeth them instead of being for him, to be vitterly against him, Is it not iust and requisit with God, that whosoever will not be beholding to God to beare their burthen, but will take it vp & beare it then selues should be made to beare it alone, to the breaking of their backs, or at least to be much bowed and crushed vnder it?

Wherefore

Wherefore all these things waighed, I returne to the exhortation, or conclusion before propounded: viz: *Reule your selfe, and your offayers upon God. Cast all your care on God, be carefull in nothing.*

Oh! How happy are wee Christians if we did but know, or knowing, would enjoy our Happinesse. We are cared for in every thing, that wee need, and that can bee good for vs; We may liue without taking thought, or care in any thing. Our worke is onely to studie and indeavour to please God, walking before him in sincerity, and with a perfect heart; then wee may cleaue to him, and rest on him both for our bodies and soules without feare or distraction. God is all sufficient, and all in all to such, hee is knowne by his name *Iehovah* to such; even to be the being, and the accomplisher of his

his promises to them. If we shall wisely and diligent'y care to doe our werke, wee serving so good and so able a matter need not care for our wages. If wee would make it our care to obey and please so good, and so rich, and bountifull a Father; We neede not be carefull for our maintenance herein our minority and non-age, Nor yet for our eternall inheritance. When we shal come to full age. We in this holy security and freedom from Carefulness (if we were not wanting to our selves) might live in *heaven upon earth*; and that not only when we haue means (for even then our security is in God, not in the means) but whē to the eye of flesh wee haue no meanes: For God is aboue, and more then all meanes.

That you may leaue carking, and be brought to cast all your care on God.

(1) *Dem*

Meanes to
be free from
carefulnesse
= Pro. 13.4

*Rom. 8.31
*Heb. 10.
38.39.

Gen. 22.8.

(1) *Deny your self and your owne*
wisdom, be not wise in your
owne conceite, nor presumptu-
ous of your wit, skil, or meanes.

(2) *Get sound knowledge, faith,*
hope,^a*and confidence in God; Live*
by faith,^o *beleeving, to the preser-*
vation both of body & soule. Get
not onely faith in his promise;
but in his providence also. When
you shall see no way or meanes
of having the good you desire,
or of keeping you from the e-
vill which you feare, or of deli-
vering you from the evill you
feele, then call to mind not on-
ly the promises of God, viz. I
am with you, I will not leaue nor
forsake you, and All things worke
together for good, and many such
like, but beleeue also that God
will provide meanes to bring to
pass what hee hath promised,
though yet you see not how,
when you can say with faithful
Abraham, God will provide you
shall be out offeare and doubt.

But

But (if with *Abraham* in the case of the promise of issue of his body, in whom the nations of the earth shuld be blessed) you beleeve Gods promises in the maine; but not Gods providence in the meanes; then you will be so fearful, doubtful & careful, that of your selfe, or by others sollicitations, you will readily find out, and use unlawfull means to obtaine the thing promised as he did, or to faint in waiting as many others haue done. For we see the like in *David*, when hee had faith in Gods providēce, he could say of *Saul*, *The Lord shall smite him, or his day shall come to dye, or hee shall descend into the battell and perish. The Lord forbid that I should stretch forth my hand against the Lords annointed.* But when he doubted of Gods providence, then he saith *I shall now perish one day by the hand of Saul*

(3) Give all diligence to make
your

Gen. 12. 11

Gen. 16. 3.

1 Sam. 16.

10. 11

1 Sam. 27:

1.

your calling and election sure;
 For when you know assuredly
that God is your heavenly Fa-
ther, and that you are of his fa-
milie, having your name written
in heaven, you then shall easily
 free your selfe from carking
 care, being sure that your *hea-*
venly Father doth care, and will
 provide for you.

*(4) Lastly, *you must oft-times*
actually cast your care on God, by
 making your requests knowne
 to God by prayer, and suppli-
 cation for what you would
 haue, being heartily thankfull
 for what you haue had, now
 haue and hope to haue hereaf-
 ter. Then the *peace of God which*
passeth all understanding, shall
 keepe your heart & mind from
 vexing thoughts, & hart eating
 feares, and that, in and through
 Christ Iesus, of which peace I
 intend next to speake and
 with it shall end these directi-
 ons,

Philp. 4. 6.
 7.

CHAP. XIII.

CHAP. XIII.

Of Peace of God.

SECT. I.

*Of peace in generall, and of
the kindes of it.*

That you may be perswa-
ded to walke before God
in vprightnesse in all wel plea-
sing, and to liue without taking
thought about any thing,
casting your care on God ac-
cording to the former directi-
ons: God hath assured you that
peace shall be upon you, euen that
peace of God which passeth all
vnderstanding, which shall keepe
your heart and minde through
Christ Iesw, if you thus
doe.

Peace and quiet is most desire-
able. All things that haue mori-
on desire it as their perfection;
bodily

Gal 6. 16.
Philip. 4. 7.

bodily, things enjoy it *by their rest in their places*: reasonable things enjoy this peace *in the quiet of their minds and hearts when they have their desires satisfied*, being freed from such opposition as might disquiet them.

What peace is.

Peace is a true agreement and concord between persons or things, whereby not onely all enmitie is laid downe, and all crossing and doing each other harme is forborne; but all amitie is entered into, and all readinesse of communicating, and doing good to each other, is shewed.

Naturall peace consisting of the harmony and good agreement of the severall parts of mans body; & *Domestike and Civill peace*, consisting of amitie and good agreement of persons in a familie or State, is of great price, and very much to be desired for the exceeding great benefit

benefit which it bringeth to the body, family, and state. But the peace of which I am to speake, which is promised to all which walke with God according to the rule of faith, and of the new creature, casting their care on God, exceedeth all other peace, as far as the soule, heaven, and eternitie exceedeth the body, the earth, and a moment of time. Which will easily appeare, if you shall obserue, by what motiues and arguments the holy Ghost doth commend, and set this forth vnto you *Philip. 4. 7.* It hath its commendation about all other peace in three respects.

Gal 6. 15.

First, in respect of the excellencie of the person with whom and from whom it is, *namely God*, therefore it is called *peace of God*; It is so called (1) Because it hath God for its object, it is a peace with God, (2) Because God by his Spirit is the author

Philip. 4. 7.
Opened,
wherein the
peace of
God is ex-
plained, and
magnified.
Ioh. 14. 27

author of it, it is peace frō God, a peace which God giveth, such a peace which the world neither can nor will give.

Secondly, this peace is cōmended in respect of the vnspeakable incōceivable, & surpassing goodnes & worth that is in it, *it passeth all understanding*, & this it doth, not only because vnāctified men are meere strangers to it, & vnderstand it not: but because regenerate men, to whom it belongeth, & in whom it is, even they (when God giveth them any liuely feeling of it) find it to be such a peace, as they could not imagine it to be before they felt it. For they cannot so distinctly & so fully conceive & cōprehend the surpassing excellencie of it, so as by any meanes fully to expresse it. It rather taketh vp the mind into an holy rapture, vnto admiration of what it seeth, & of what it perceiveth is yet to be known beyond

beyond full comprehension; then
possibly can be taken vp, and be
distinctly & fully comprehen-
ded or exprest by minde or
tongue. It fareth with them that
feele it in any special degree, as
it did with the *Queene of the*
South, when she saw *Salomons*
wisdoms. Shee had a great opini-
on of *Salomons wisdom* by that
which she receiued by heare say;
but when shee saw it, shee was
stricken with such admiration,
& was so taken vp with it, that
it is said *she had no more spirit in*
her; his wisdom was not one-
ly more then her expectation,
but more then her spirit was
able thoroughly to comprehend,
insomuch that she giveth over
to seeke to find the depth of it,
but breaketh out into words of
admiration saying, *the halfe was*
not told her of Salomons wisdom,
it exceeded the same thercof,
So doth this peace of God. It
being like the *dimensions of*
the

1 King. 10.
4. 5. 6. 7

Eph 3.13.
19

1 Pet. 1.8.

1 Cor. 2.9.

1 Cor. 11.
32.

the loue of Christ, (the roote thereof) and like the ravishing *ioy of Christians* (the effect thereof) passing all full, and distincte knowledge, and passing all meanes of full, and cleare expression, being as the holy Ghost also saith *unspeakable*. This peace is included amongst those other graces and gifts accompanying the *Gospel*, which are such as *eye hath not seene* nor eare heard, nor hath entered into the heart of man, so as clearely to perceive them, or fully to expresse them.

Thirdly, this peace is comended in respect of the *excellent effect* thereof, which is a prooffe that is passeth vnderstanding, namely, *it keepeth the heart and mind in & through Christ Iesus*.

This is a rare and most vsfull effect on mans behalfe, For it supplieth the place, and office of a *Castle or strong Garrison* (as the Greek word signifieth)

to

to keep the principall *Fortes* of the *soule* from being surprised, or annoyed, either by invasion from without, or by insurrections from within.

The parts of man, which are kept by this peace of God, are the *Heart*, and *Minde*; by *heart* is meant the will and affections, by *minde* is meant the power of thinking and understanding. For *true peace of God* doth fill the *heart* with such Ioy, Patience, Hope and Comfort in beleeuing, that it keepeth it from heart-eating, and heart-vexing griefe, feare, distrust and despaire. It likewise filleth the *minde* so full of apprehension of Gods fauour, fidelitie and loue, that it maketh it rest secure in God, and to forbear to plodde and beate the braine vnnecessarily about any thing, keeping out the dominion of all carking and distrustfull thoughts.

O

The

1 Pet. 1. 5.

The strength which this peace hath whereby it keepeth the heart and minde as with a Garrison is impregnable. It is derived from *Christ*, it hath it in and from *Christ*; The text saith *through Christ*, that is, through the power of *Christs Spirit*. For as wee are kept by *Faith* (from which this peace springeth) *as with a strong Garrison*, by the power of God to Salvation readie to bee revealed in the last time: so by the same power of *Christ* our hearts and mindes are kept by the peace of God, *as with a Garrison*, from discouragfull, distractfull, distrustfull and discomfortable thoughts in the meane time. For what is this peace else but a parcel of the object of our faith as wee apprehend it in God to vs-ward, and the fruite of Faith, as wee feeble it wrought in vs by God,

This

This peace of God is twofold, or one and the same indifferent degrees.

The first is an *actual* entering into, and mutuall embracing of Peace betweene God and man.

The second is the *Manifestation and Expressions* of this Peace.

The first is when God and man are made friends, which is when God is pacified towards man, and when man is reconciled vnto God, so that now God standeth well affected towards man and man hath put off Enmities against God, which mutuall Atonement and Friendship, *Christ Iesus the only Mediatour* betwixt God and man, hath by his satisfaction and intercession, wrought for man, and by his Spirit applieth vnto, and worketh in man. For vntill this Atonement be made and applied, God in his iust

The different sorts of peace of God.

1 Tim. 2.5

O 2

Iudge

Col. 1. 21

Judgement, and Hatred, is an *Enemie vnto man* for sinne; and man in his *euill Minde*, and vn-just Hatred, is an *Enemie vnto God* and vnto all goodnesse through sinne.

This first Peace, is *peace of God with man* inherent in God, working the like disposition in man of Peace with God; and is the fountaine from which the second floweth.

The second kind (or rather further degree) of Peace of God is the *operation and manifestation of the former Peace*, which is a *peace of God in man wrought by the Spirit of God, through the apprehension that God is at peace with him*.

This Peace is partly and most sensibly in the *Conscience*, which is called *peace of Conscience*, and may also bee called *peace of Iustification*, according to that; *Being iustified by faith wee haue Peace with God, &c.*

Rom. 5. 1

It

It is partly in the *whole reasonable man*, whereby the will and affections of the soule agree within themselves, and are subiect to the inlightened mind, conspiring all of them against the common aduersarie the flesh, which yet remaineth in euerie part, which may be called *peace of Sanctification*; according to that of the *Apostle*, *being made free from sinne, and become servants of God, you have your fruit in holinesse*. This is the agreement of all the members to become servants to Righteousnesse vnto Holies. Not but that there will be *warring* alwaies in our members, but it is not the warring so much of *one Member against another*, as the warring of the *Flesh* in euerie member *against the Spirit*, which also warreth against the flesh in euerie member. Which lusting and fighting of flesh against the

Rom. 6. 11

spirit then beginneth in man, as soone as the Spirit hath wrought the former *peace of Holinesse* in setting each member into due frame and order.

Moreouer this *peace of Sanctification* consisteth in this, that albeit a Sanctified man must neuer bee, nor euer is at peace with sinne, so that it doth not assaile and molest him, or that hee should subiect himselfe to it, or haue it absolutely subiect to him in this life, yet hee hath a peace and quiet (after a sort and in comparison) from sin, in so much that he is freed from the dominion and power of sin to hurt him, or to reduce him to his former bondage vnto sinne ; so farre as a man getteth a conquest over his lusts, so farre hee may bee said to haue this peace.

The *Conscience* when it is awake and stirring, and in the Act of enquirie, of Inditing

Rom. 6. 14
22

ting accusing and condemning man for Sinne doth with all *Pricke*, Lash, Gripe, Sting and Wound the heart with vnutterable and vnconceivable greifes, feares and terrours, through the apprehension of Gods infinite eternall and iust Wrath for sinne.

Acts 2.37
Pro. 18.14

Now when G O D by his Spirit giueth any true hope and assurance vnto a man that his *Iustice* is satisfied concerning him; through Christ, and that now all Enmitie and Wrath is done away on Gods part; and that hee loveth him in Christ with a *Free, Full, and Everlasting* love, hereby hee speaketh peace to the *Conscience*, having done away all the guilt of sin which before molested it through feare of Gods anger, and feare of punishment. Hence ariseth peace and comfort in the *Conscience*,

O 4

ence,

Ioh. 4. 27

ence, which therefore is called *Peace of Conscience*. Thus the minde ceaseth to bee perplexed, and by faith in Christs death through the Spirit, becommeth quiet with an Heauenlie tranquillitie, resting on the Word of promise, and according to the measure of cleere apprehension of Gods loue in Christ; in the same measure, the minde is at sweet agreement within it selfe without *fear* or *trouble*, and in the same measure hee hath peace of Conscience flowing from the assurance of Iustification.

As soone as euer a man *beginneth Actually to bee at Peace with God*, his lusts doe *beginne to be at Warre with him*, rebelling against the *law of his mind*, which yet may by little and little be subdued and conquered, though not all lusts at any time, nor yet any one fully
in

in this life ; yet by vertue of the peace now made with God if he will improoue it, by seeking helpe of God, if withall hee take to him the *Complate armour* and doe fight manfully vnder Christs banner, he may so preuaile against the: n, that he shall be assaulted with fewer Temptations from his owne concupiscence then hee was wont ; in so much that they doe not so oft, nor so strongly assault him as in former times. Now so farre forth as the powers and faculties of man agree in their fight against sinne, and doe so subdue it, that it doe not assault and molest him, he may be said to haue *the peace of sanctification.*

Eph. 6. 10

The *first* peace whereby God is pacified and is become propitious & gracious to man, is *absolutely necessary to the very being of a Christian.*

The *second*, which riseth
O 5 from

from the manifestation of this Peace vnto a man, and the sensible feeling of the operation of this Peace in man, is not necessarie to the being of a Christian (at least in a sensible degree of it) but *to the well being of a Christian it is necessarie.* For a man may bee in the favour of God, and yet bee without the sence of this Peace in himselfe : Because this *peace of Conscience* doth not flow necessarilie from the *being in Gods favour*, but from *knowledge and assurance* of being in his favour.

Psal 37.23

Now a man in many cases may loose for a time his sence of Gods favour, his faith being ouer clouded with feares and vnbeleife, as it was with *David*, *Psalmes*, 51. 2. after his adueritie with *Bathsheba* and murder of *Uriah* who was vpheld secretly by his right hand (as hee was in another case)

case) by vertue of that first
peace of G O D ; yet, vntill
God did giue him the sense
and feeling of His *loving*
countenance, was without the
second *Peace*, the *peace of Con-*
science. Yea, though God by
Nathan in the outward Mi-
nistrie of his Word had gi-
uen him assurance of Gods
loving kindnesse. *Sam. 12. 13.*
(saying) *The L O R D hath*
put away thy Sinne, thou shalt
not die.

That first peace is absolute,
and admitteth of no de-
grees.

The second which floweth
thence ; both in respect of
peace of Conscience, and in
respect of good agreement of
the powers and faculties of
man within themselves, and
of freedome from assaults and
molestations either of Sathan
from without, or from lusts
within, is not absolute, but admit-
teth

testeth severall degrees. In the life to come this latter Peace shall bee perfect : For then all beleeuers shall bee perfectly freed from all trouble of Conscience, and from all molestation by Temptations ; their victorie shall bee complear. But in this life their Peace is but imperfect ; It is true for *Substance*, but is *more or lesse*, as the light they haue receiued is *more cleere, or more dimme*.

For although mans *Iustification* is *absolute*, and admitteth not of more or lesse ; yet the assurance of it, whereby a man hath peace of Conscience, is *more, or lesse*, according to the measure of his cleere sight and euidence of his faith. Hence it is that the deare Children of God haue interruptions and intermissions in their peace, hauing sometimes much peace, some-
times

times little or no peace; according as they haue intermissions, in their assurance of Gods favour.

Thus it was with *David*, sometimes *his heart was quiet*, and ^a *his soule was glad in assurance that his soule should rest in Hope*; at other times ^b *his soule was cast downe and disquieted in him*, thinking that hee was ^c *cast out of Gods sight*, fearing that ^d *God would shew no more favour*. Yea, hee was so perplexed that hee did almost fainte, ^e *and his eyes failed with waiti^g for God*. For sith the best assurance of beleeuers is exercised with Combating against doubting, their truest and best peace must needes bee assaulked with disquiet. And as it is with a Ship at anchor so is the the most stable peace of a Christian in this life, who hath his *Hope as an anchor of his soule sure and steadfast*; who, though he

^a Psal. 16.9

^b Psal. 49.12

^c Psal. 31.23

^d Psal. 77.7

^e Psal. 69.3

hee cannot make viter Ship-
wracke, yet hee may bee grei-
uously toiled and affrighted
with the waues and billowes
of manifold temptations and
feares. Likewise though *peace*
of Sanctification bee true, yet it
must needes bee *more or lesse*
according as any man groweth
or decreaseth in holineſſe, and
as God ſhall pleaſe to giue re-
ſtraint to ſpirituall enemies, or
power to ſubdue them more or
leſſe.

Now the whole *peace of God*,
both in him to man, and from
him manifested and wrought
in man, *doth paſſe all underſtan-*
ding, and ſerueth to keepe the
heart and minde of him that
walketh with God and reſteth
on him *through Chriſt*.

This *Peace* is it which you
muſt ſeek for, and except in
beleeuing, and if you would
haue true comfort and tran-
quillitie in your minde, la-
bour

hour especially to get and keep
the *peace of a good Conscience*
which seemeth to be the peace
that is chiefly, though not one-
ly, intended in this text.

Seet: 2.

*Concerning the excellencie
of Peace of God.*

THAT you may be induced
to do your best to obtaine
this Peace. Consider the ex-
cellencie of it, you may con-
ceiue much of it by that which
hath beene said in the opening
of that Scripture, and by shew-
ing the nature of that Peace,
considering likewise the ob-
iect, author, and vse of it.
But that you may better per-
ceiue that this Peace of God
for worth and vse palleth all
vnderstanding. Take these rea-
sons in particular.

Reasons
shewing the
excellencie
of the peace
of God.

*First. That must needs bee an
excellent Peace which God will
please*

Heb. 13. 20.
Isay. 9. 6

please to take into his holy Title,
calling him selfe God of Peace,
calling Christ the Prince of
Peace.

2. Secondly. That peace
must needes bee of infinite value,
passing all Understanding, for
which Christ gave himselfe, pay-
ing the price of his owne most
precious blood for it.

Eph. 3. 18
19
1 Pet. 1. 8

3. Thirdly. This peace can-
not but passe all Understanding,
because the cause from whence
it cometh, namely Christs
love, and the effect which it
worketh, namely, joy in the holy
Ghost, doe as the Apostles af-
firme, passe knowledge, & are un-
speakeable.

Lut. 2. 10
11. 14

4 Fourthly. This peace was
that first congratulation, where-
with the holy Angels saluted
the Church at Christs birth;
giuing her Joy in her new
borne Husband, and Saviour.
And that special legacie which
Christ Iesus did bequeath to
his

1 Ioh. 14.
23

his Church, leauing that as the best token of his loue to it, a little before his Death; Saying, *My Peace I leaue with you.*

5. Fifthly. *This peace is one of the principall parts of the Kingdom of God, which consisteth, as the Apostle saith, of Righteousnesse, Peace, and Ioy in the holy Ghost.*

Rom 14 17

6. Sixthly. *By as much as the evils and mischeifes that come to a man by hauing God to be his enemy, which draweth vpon him Gods Wrath, Iustice and Power, and all Gods creatures to bee against him: And by as much as the greivousnesse, and intollerable anguish, of a wounded Spirit passeth vnderstanding; by so much the Peace of G O D, which freeth him from all these, must of necessity, passe all vnderstanding.*

Pro-18 14

Now that it is a fearefull thing

^a Heb. 12

29

Heb. 10 3.

Luk. 19. 41

41

thing to haue God to be an Enemy, it is said. ^b *He is a consuming fire, & it is a fearfull thing to fall into the hands of the living God.* It appeareth likewise by *Christs compassion* and greife for *Ierusalem*, who neglected the time of making and accepting of peace with God; for hee *Wept* ouer it and said. If thou hadst knowne, euen thou, at least in this thy day, the things which belong to thy Peace; but now they are hid from thine eyes. But what it is to haue God to bee an Enemy is seene most fully by *Christs trouble and greife in his Passion and Agony in the garden, and in the Extremities of his conflict with Gods Wrath on the Crosse*, when God shewed himselfe to be an Enemy, & did for mans sinne powre on him the fiercenes of his wrath. It made him, though hee was God, being man, to sweat for very anguish,

^k as it were dropps of blood, and to cry, ¹ If it be possible let this cup passe, and ^m My God my God why hast thou forsaken me. 2

Moreouer, if you do obserue the complaints of such distressed soules that haue had *terror of Conscience* (if you haue not had experience thereof in your selfe) how that they were at their witts end, *pricked as beets* as it were with the point of a speare, or sting of a serpent, pained like men whose bones are broken and out of ioint, making them to roare, and to consume their spirits for very heavinesse, then you will say that the peace of God, in the case of the conscience doth passe all vnderstanding.

Seuēthly, when God, & a mans owne conscience is for him, & Gods grace in some good measure, hath subdued Sin, and Satan in him, his draweth withit assurance that all other things, whose peace are worth having, are also at peace with

² Luke. 22.

44

¹ Math 26

29.

^m Math 27.

46

Act. 2. 37

Psal 51. 8

Psal 32. 3

Rom. 8. 31.

32

1 Pet. 1. 2.

3. 4

Isa 9. 7

him. For if God bee for vs, who can bee against vs. This peace must of necessitie bring with it al things which will make vs happie, euen all things which pertaine to life, godlinesse and glorie.

Lastly, adde this, that as the worth and sense of peace of God is vnutterable, and vnconceivable, so the time of it is indeterminable, it is everlasting, and hath no end. Consider this with the former, and it cannot be denyed, but that the peace of God doth euerie way passe vnderstanding.

CHAP. XIII.

*Touching the removing
of presumption, an
impediment to
peace,*

IF you would enioy this happye Peace, yon must first remove

move and avoide the *impediments* thereof. Secondly you must vse all helpes and *furtherances* which serue to procure and keepe it.

I reduce the impediments vnto two heads.

First. A *false opinion and hope that all is well with a man,* and that all shall be well with him in points of his Saluation, *when yet indeede God is not reconciled to him.* Hence will follow a quietnesse of heart, some-what like to *peace of Conscience*, which yet is but a *false peace.*

The kinds
of impediments
which hinder
peace.

Secondly. *Causelesse doubting, and false feare that a mans estate touching his Saluation is not good; albeit God bee indeed at peace with him;* Hence followeth trouble and anguish of heart some-what like vnto that of *Hellish despaire*, disturbing his *true peace.*

Either of these doe hinder
peace. The

The *first* hindereth the *be-
ving*.

The *second* hindreth the *fee-
ling and comfortable enjoying of
peace*.

Math. 24. 5

Mat. 24. 24

It hath beene an old device
of *Satan* when he would keepe
any man from that which is
true, to obtrude vpon him that
which shall seeme to bee *true*,
but is *false*. Thus he did in the
first calling of the Iewes, and (to
mee is more then probable)
will doe at their *second Calling*.
When hee saw they had an ex-
pectation of the *true Christ*,
he, to diuert and seduce them
from the true Christ, setteth
vp *false Christs*. Euen so in
the matter of peace. If hee can
so delude men that they shall
content themselues with a *false
Peace*, hee knoweth that they
will neuer seeke for that which
is *true*. It is a common practise
with the *Diuell* to endeavour to
make all that are not in state
of

of grace, to presume that they are.

Also such is his cunning and malice, that when any man is in state of grace, he will cast all the doubts and perrills hee can, to make that estate doubtfull and discomfortable to *Vexe* and to wearie him, if he cannot driue him to *Despaire*, knowing, that if he could driue him into, and hold him in vetter despaire, hee were ascerttainely in his power as if hee did presume. Now the *Heart* of man so farre as it is *Unsanctified*, being *deceitfull* *above all things* is most apt to yeeld to *Sathan* in both these cases.

Ier. 17. 9

The false Peace and euill quiet Conscience doth arise from these three causes.

First, from *Grosse ignorance* of the danger wherein a man lieth because of sinne, whence followeth a blind Conscience.

Secondly,

Whence
presumpti-
on, and false
peace doth
arise.

Isa 57.21

Isa 28.15

Secondly, from *Ground-
lesse securitie and presumption*
that all shall bee well with him,
notwithstanding that hee know-
eth hee hath sinned and know-
eth that sinne is damnable;
whence he hath a *deluded Con-
science.*

Thirdly, from *Obstinacie,*
through delight and custome in
sinne, whence commeth sens-
lelenesse of conscience, which
is a *seared Conscience.*

Whersoeuer any of these evils
raigne, albeit God hath said
ther is no peace to the wicked, that
is, no true peace, yet such feare
no euill, but promise to themselves
peace and safetie, like those of
whom the Prophet spake, who
had made a covenant with death,
and with Hell were at an agree-
ment; Yea, though they heare
all the Curses against Sinners
which are in Gods booked-
nounced against them; yet
will *blesse themselves in their*
owne

their owne heart, and say they shall have peace, though they walke in the stubbernesse of their hearts.

But whosoever is thus quiet in himselfe through a false peace, it is a signe that *the strong man keepeth the house*, & that, he continuing in this fooles paradise) is not far from *sedane & fearful astriction from the Almighty*.

Whosoever therefore would haue true peace of God, must beware of these three impediments. First he must know and be thoroughly convinced, that *by nature*, by reason of *Adams* first transgression which is iustly imputed to him, and because of his own *inherent wickednesse both of concupiscence, & of actual sins of omission & commission*, both in thought, word, & deed, he is *in state of Sin and condemnation*, hauing God for his enemye yea, is an *beire of wrath*, and of eternall vengeance of Hel fire: According to that of the Apo-

P

stle

Deut. 29.

19.

Luk. 11. 21.

1 Theff. 5. 2

Deut. 29. 20

Eph. 2. 3.

Rom. 3. 19.

23.

Rom. 3-19.
23.

Grounds of
false hopes
discovered,
and remo-
ved.

file. *Al haue sinned, & are become guilty before God, and haue come short of the glory of God: Ignorance of danger may giue quiet to the mind for a time, but it can giue no safety. Is not he foolishly secure that maketh himself merry in a ruinous house, not knowing his danger, vntill it fall vpon him? Whereas, if hee had knowne it, he should haue had more feare and disquiet, but should haue beene in lesse perrill.*

Secondly, let no man presume vpon weake and false grounds that he shal escape the vengeance of hell, or attaine to the ioyes of heauen. Now how weakely and vainely many doe ground their hopes, and from thence their peace, shall appeare by that which followeth.

1. Some thinke that because *God made them*, surely he will not damne them *True*, if they should

should haue continued good as he made them. God made the *Devil good*; and excellent creature, yet, who knoweth not, that *he shall be damned*. If God spared not his holy *Angels* after that they became *sinfull* man thinke that he will spare him? A *sinfull* man shall be iudged, at the last day, not according to what hee was by Gods *first making*; but as he shall be found *marred*, and made naught by the *Devil*, and by his *owne lusts*. When *Iudab* became a people of no understanding it is said *He that created them and formed them will shew them no favour*. Thus it is spoken to every sinner remaining in his sin notwithstanding that God made him.

2. Some say *their afflictions* haue beene so many, so great, and so *longlasting*, that they hope they haue had their *Hell* in this life, whence it is that their hearts are quiet in re

P 2

spect

Mar. 25. 41.
Iud. 6.

Isay. 27. 11.

spect of any feare of wrath and iudgement at the last day.

I would aske such, whether they being thus afflicted haue returned to God that smote them; & whether there afflictions haue made them better; or whether like *Salimons* foole brayed in a mortar their sinne and folly is not departed from them: if so, they must know, the more they haue bin, and now are afflicted (if they be not reformed by it) this doth presage that there is the more and worse behind; as it was in the case of *Isidab*. Many haue bin oft and extremely whipt by their Parents, and at the house of Correction, yet, they remaining incorrigible, were at last executed on the Gallies.

3. Some, though their wayes be never so greivous, yet because to them Gods Iudgements are *as far above out of their sight*, and because they *have no changes*.

Isa. 1. 5.

Isa. 5. 12. 13
14.

• Psal. 10 5
• Psal. 95. 19
Ecles. 8. 11.

changes, God forbearing to execute his iudgements vpon them speedily, they perswade themselves that God seeth not, or that he is not angry with them, or that he regardeth not, and that he will neither doe good nor bad, thinking that God hath forgotten, or that he is like them, well enough pleased with them, hereby they lay their Consciences a sleepe, promising vnto themselves immunitie from punishment, and that they shall never be moved.

Know yee that Gods forbearance of his wrath is not because he seeth not, or because he hath forgotten, or regardeth not your wickednesse: but because he would giue you time & means of repentance, it is because *he wold not haue you perish but come to repentance that you may be saved.* Which if you do not, this his bounty and long-suffering maketh way for his

7 Psal. 10.

12. 13

Psal. 50. 21.

Psal. 10. 6.

1 Pet. 3. 9.

Rom. 2. 4. &
6.

12 Pet 2. 9.

1 Psa. 55.

19.
1 Psa. 50. 21.
22.

justice, & serueth to leaue you without excuse; and to heape up wrath for you against the day of Iudgement, the day of the re-velation of the iust iudgement of God, who shall render to every man according to his workes. For God knoweth how to re-serve the wicked to the day of Iudgement to be punished. He will take his time to heare, and afflict you, When he shall see all the sins, of you, that forget him, in order before you; then (if your speedy repentance doe not now prevent it) he will teare you in peeces when there shall be none to deliver. The longer hee was in fetching his blow, the more deadly will his stroke be when it commeth. Many malefactors are not so much as called at a quarter Sessions, when lesse offenders are both called and punished; yet haue they no cause to promise safety to themselves, for they are reserved for a
more

more solenne tryall, and execution
at the grand Assises. So wicked
men that are not afflicted here,
are reserved for the last Iudge-
ment, at the great and terrible
day of the Lord.

4. There are some which
hope that God doth loue them
and that he doth intend to saue
them; for they prosper in every
thing, and are not in trouble &
distresse as other men; herevpon
their consciences are quiet,
and without feare.

Let me tell you who thus
think, that, alas, this is a poore
foundation to build your hope
vpon. What, are you the better
for your prosperity, are you more
thankesful, and more obedient? Do
you the more good by as much
as you doe prosper more? If so;
well, if not; know, Salomon, by
the Spirit of truth, telleth you
that no man can know Gods love
or hatred by all that is before him.
be it prosperitie or aduersity. In
P 4 these

Eccles. 9. 11.

2.

Psal. 17. 14.

Psal. 69. 12.

Pro. 1. 32.

these things these may be *one*
and the same event to the right-
 teous and to the wicked. Know
 moreover that the wicked, for
 the most part, thrive most in
 this world; God giving, them
 their *portion in this life*, where-
 with they fat themselves a-
 gainst the day of slaughter, ma-
 king their own *table their snare*,
 & their *prosperitie their ruine*.

15. There are many, who *com-
 paring themselves with themselves*,
 passing by their many sins look-
 ing only vpon their *Hypocri-
 ticall and ciuill good purposes and
 deeds*; comparing their *sinnes*
 with the *notorious sins* of Gods
 people committed *before their
 Conversion*, and with the *grosse
 sins* of *Noah, Abraham, Lot, Pe-
 ter* and other godly men *after
 Conversion*, hence conclude,
 that sith such are *saued*, they
 conceive good opinioⁿ of them-
 selves and hope they shall bee
 saved, they think that all is well
 with

with them, being such of whom our Saviour speaketh that *neede no repentance.*

Luk. 15. 7.

I would haue these to know, that *they that compare themselves with themselves are not wise,* and they that thinke well of themselves & commend themselves are not approved, but those onely whom the Lord commendeth. Moreover the *slips & fa's of the Elect,* both before and after Conversion, did serue for their owne humbling, and for a warning to all that should heare therot. God knoweth how to reprove and chasten his owne that offend, giving them repentance to life and Salvation, and yet iustly will condemne all those that shall wittingly stumble at their falls, & wilfully lie in their sins being fallen. It is not safe following the best men in all their actions, for *in many things they sin all,* not only before, but after conversion. And as the

2 Cor. 10.

12.

2 Cor. 10.

18.

Iam. 3. 2.

Exod. 14.²

20.

clouds that guided the *Israelites* had *two* sides, the one *bright* and *shining*, the other *blacke* and *darke*, such is the cloud of *Ex-amples of godly men*. Those which will be directed by the *light side* thereof shall with the children of *Israel* passe safely towards the *heavenly Canaan*; but those that will follow the *darke side* of it shall all perish with the *Egyptians* in the *Red sea of destruction*. Whatsoever any were before conversion, or whatsoever grosse sin they fall into after conversion, if they be humble and truly repentant, none of them are laid to their charge, because they are *done away*, by *Christ Iesus*. These are in better state then these who for-matter never committed so great sins, if *Pharisee-like* they repent not of their lesser sins as they esteeme them & are proud of their supposed goodnesse and well doing For God, in iustifying the humble *Publican*.

Luk. 18. 10.
11.

Publican rather then the proud Pharisee, sheweth that proud innocencie is alwayes worse then humble guiltinesse.

6. There are likewise some others, who are guilty to themselves, of damnable sins, yet hope to be saved by the goodnes of other men, by pardons from the Pope by absolutions of Priests, & by certaine satisfactory penitential externall acts of their owne These are *Papists*, who, if they may haue hope of the Popes Indulgences, if they can get his pardon, and a Priests absolution, if they fulfill their penance inioyned, if they be devout in certaine superstitions in their will worship, and voluntarie religion, their Conscience is quiet for a time, notwithstanding their foule and black sinnes, even their *abominable Idolatries*.

Colos. 2. 18

I do these to wit that all this is but a blind folding, smother-

29. 51. al.

Colos. 2. 19

ing, and stupefying the conscience for a time, laying a double, and afar greater guilt vpon it, it is far from being any means truly to pacifie it. For how can any man haue true peace from any, or from all such actions as are in themselves an actuall denying of the true head of the Church Iesw Christ, and are a cleaving to a false head which is Anti Christ? All these before mentioned build their hopes vpon false grounds those that follow build their presumptuous and false hopes vpon a misse application of true grounds.

7. Many acknowledge that they haue sinned and doe deserue eternall damnation; but they say *God is mercifull*, therefore their heart is quiet without all feare of Condemnation.

It is most true that God is most mercifull: but how? Know he is not necessarily mercifull, as if

¹⁶ he could not choose but shew
¹⁷ to all men. He is *voluntarily*
mercifull, shewing mercy onely to
those unto whom he wil shew mer-
cy. God could, & did *hate*, & in
 his iustice cōdemne *Eſau*, not
 withstanding his *loue*, & mercy
 to *Jacob*. God is *all iustice*, as wel
 as *all mercy*; but he hath his *se-*
uerall obiects of iustice and mer-
 cy; & hath his *seuerall vessels* of
 wrath & mercy into which re-
 spectiuelly hee doth powre his
 wrath or mercy. When God
 speaketh of obstinate sinner, ¹⁸ he
 saith that *he will not be mercifull*
 to *their iniquities*; ¹⁹ & saith again,
He that made them will not haue
mercy on them. Nay, concerning
 them that *alwayes erre in their*
hearts, he hath in effect sworne
 that he will shew them no mer-
 cie. For *he hath sworne that they*
shall not enter into his rest.

Rom 9.18.

Rom. 9.13.

Rom. 9.21.

23

Isa. 27. 12.

Heb. 3. 10.
 11.

8. Some others goe farther,
 they acknowledge that Gods
 Iustice must be satisfied, and
 they

they thinke it is satisfied for them, *they dreaming of universal redemption by Christ* who indeed dyed to take away the sins of the world. This causeth their Conscience to be quiet, notwithstanding that they live in sinne.

1 Tim. 2.6.

Mat. 28. 19.

It must be granted that *Christ gave himself a ranfome for all*, this ranfome was of sufficient price to redeeme all men, and it was so intended by Christ, that the plaster should be as large as the sore, in somuch that all men, & each particular man is become *saveable by Christ*. Vpon which sufficiency of Christs ranfom, & intention of God and Christ that it should be sufficient to saue all, is founded that *generall offer of Christ to all and to each particular man to whom the Lord shall please to reveale the Gospell*; likewise that *universal precept of the Gospell, commanding every man to repent and beleue in Christ lesus*: as also the *universal promise* of

of salvation made to every one that shall beleeve in Christ Iesus, have their foundation thence. Notwithstanding all this, let not every one, nor anyone presently presume he shall be saved. For God did intend, this all sufficient redemption for al, otherwise to his elect in Christ, then to those whom he passed by & not-elect; for he intended this not onely out of a generall love to mankind; but out of a peculiar love to his elect. He gave not Christ equally and alike to save all. Christ so dyed for all without exception that they beleeving might by vertue of Christs ransom be saved; but he so dyed for the elect that by vertue of his ransom they might beleeve and obtaine faith (the condition of the new covenant) and thereby also eternall life: Hence it is that Christs death becommeth effectuall to them and not to the other, though sufficient for all.

Moreover

Moreover, notwithstanding this Couenant thus made, and confirmed thus by Christ, the *Communication of this covenant* is left still in the free and full power of his Father to dispease where he pleaseth, & to whom he pleaseth, even as he will. Furthermore it must be considered that notwithstanding the all-sufficiencie of Christs death, whereby the new Covenant of grace is ratified, & confirmed, *the covenant is not absolute, but conditionall*. Now what God propoundeth conditionally, no man must take absolutely. For God hath not said that all men without exception shall be saved by Christs death: albeit he saith Christ dyed for all; but Salvation is promised to all, only vnder the *Condition* of Repenting & beleeving in Christ that dyed; I call them *conditions not for which* God ordained men to life; but *conditions to which*

which they were ordained, by which as by the fittest way (man being a reasonable and voluntary agent) God might glorifie himselfe in bringing them to eternall life.

Wherefore notwithstanding *Christs infinite merit*, whereby he satisfied for mankind, and notwithstanding the *universality of the offer of grace* to all to whom the Gospel is preached, both *Scripture and experience* shew that not all, nor yet the most shal be saved, because the number of them which repent are fewest. For of those many that are called few are chosen. Wherefore let none ignorantly dreame of vniversal redemption, as many simple people doe. Nor yet let any thinke, that because of the large extent of *Christs Redemption*, they may be saved when they will. For though Christ suffered to take away the sins of the whole world, yet the *Scripture* saith

Mat. 20. 16.

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which they were ordained, by which as by the fittest way (man being a reasonable and voluntary agent) God might glorifie himselfe in bringing them to eternall life.

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Mat. 20. 16.

* 2 Pet. 2.5

* Jude. 14.

15.

saith that the whole "world of un-believers and of ungodly men shall perish eternally.

Many will yeeld that they must have faith and repentance and that they must be ingrafted into Christ and become new creatures, else they cannot look to be saved; but *they think they are all this already*, whence followeth quiet of Conscience. Whereas when it commeth to the tryall, their faith and repentance are found not to be found. As shall thus appeare.

Reasons on which many falsely thinke they haue faith.

1. They thinke they haue faith (1) Because *they beleeve the whole Scripture* to be the good word of God (2) They beleeue not onely that there is a God, but that *Iesus Christ is the Son of God and Saviour of the world*, yea, according to the letter they beleeve all the *Articles of the Christian faith*. (3) They thinke they are beleevers, because *they haue bin Baptised*, & haue given their

their names vnto Christ; *they* professe the only true religion, they haue the very true forme of godlinesse in all the externall exercises of religion.

Whereas if they beleeve no more, nor no better, they should know there faith is onely an *h*istoricall and generall faith, or onely a temporary faith at the best, necessary indeed to *S*alvation, but not sufficient to saue. The Devils beleeve as much, as the first, and very hypocrites may, and do professe, & do as much, as the second, and third. The Apostle *Paul* (having to doe with hypocriticall *I*ewes who because of their *S*acraments and forme of knowledge, & profession without praetise, did nourish in themselues a vaine perswasion that they were in Gods favour, and that they should be saved) remoueth, this false ground of their hope, thus, saying, *He is not a Jew which is one outwardly but*

Rom. 2 28.
29.

Rom. 2. 28.

29.

1 Pet. 3. 32.

Heb. 10. 22

1 Pet. 3. 21

1 Tim. 3. 5.

but he is a Jew which is one inwardly, neither is that Circumcision which is outward in the flesh, but that which is of the heart in the Spirit and not in the letter, whose praise is not of men but of God. In like manner S. Peter doth give all Christians to know, that that Baptisme which is only a putting away of the filth of the flesh doth not save; but that Baptisme which giveth proofe that the heart is sprinkled from an evill conscience, as well as the body washed with pure water, shewing it selfe by the answer which a good conscience maketh in beleeving in truth, consenting vnto & embracing the new covenant, wherof Baptisme is a seale, of which anciently men of yecres made profession when they were Baptised. Neither is it any thing worth to haue the forme of godlines in profession, when the power thereof is denied by an evill conversation. For
howsoever

howsoever these are most apt to
claime an interest in *Christ*, yet
so long as their faith is not a
particular faith, drawing with it
affiance, and sole relyance on
Christ for Salvation, declaring
its truth and life by endeavour-
ing to performe the *new cove-*
nant on their part, by new obe-
dience, in an endeavour vnto all
manner of good workes; *Our*
Saviour professeth that he know-
eth them not, but biddeth them
depart from him, because they
were *workers of iniquitie*.

Luk. 13. 26.

Luk. 13. 27

But many of these presume far-
ther, that their faith is a lively
& saving faith, & that because
as they think; they have repented
and are become new creatures.
And all because they have had
such an inlighting as by nature
men cannot attaine vnto, nay, the
word hath affected them much
and somewhat altered them
from what they were, namely,
(1); when they were hearing a
sermon

Reply.

Ans.

sermon, or when Gods rod was over them they haue *mourned*, wept and shewed some kind of *humiliation* (2) *At the hearing of Gods precious promises in the Gospell* in the glad tydings of Salvation they haue felt a *tast of the heavenly gift*, & of the good word of God and of the powers of the world to come. And (3) they find that *they do not commit many of those sins which they were wont to commit*; & that they doe many good duties towards God & man which they were wont not to do. But what of all this, these men, as neere as they come, yet going no farther, are far from Salvation.

For the *Common gifts of Gods Spirit*, given vnto men in the ministry of the *Gospell*, may *elevate a man higher*, & carry him farther towards *heaven* then nature, Art, or meere humane industry can do; and yet if the *saving graces of the same Spirit*

Spirit be not added, hee will be
left far short of heaven. *Meere*
oratory in some pathetical prea-
chers, when they speak of mat-
ters dolefull and terrible will
moue the affectiō, & draw teares
from some hearers. Likewise a
plaine powerful & *downe right*
conviction, of the certainty of
Gods wrath denoūced, & sense
of some iust iudgement of God
may wring forth some teares, some
humiliatiō yea some kind of re-
formation. Did not *Felix* trem-
ble, when *S. Paul* reasoned of
Righteousnesse, Temperance, and
Iudgement to come? Did not *A-*
bab humble himselfe when the
Prophet denounced Gods iudge-
ments against him, & against his
house? Did not the *Israelites* of
(when they were in distresse &
when God did not only warne
them with his word, but smote
them also with his rod) *returne*
and seeke earnestly after God.

Act. 24. 25.

1 King 21.
21. 27. 29.

Psal. 78. 34.

And whereas they say, they
tasted

Matt. 13. 20.
21. 22.

Heb. 6. 4 &
6.

Mar. 6. 10.

tasted of the heavenly gift, and of the good word of God, and of the powers of the world to come, they may know, that such is the *sweetnesse of Gods promises*, and such is the *evidence & goodnesse of Gods truth* in the glad tydings of Salvation that (the common gift of the Spirit going with it) *all the forementioned feelinges may be wrought in men altogether destitute of saving grace*. For did not the seed sown in *stony and thornie ground* goe thus far? Did not those mentioned in the *Hebrewes* (who notwithstanding all this might fall away irrecoverably) attaine to thus much?

Now if men not in state of grace may go so far as hath bin proved, then it must not be marvelled that even such with *Herod* may also *reforme* many things.

Besides; they mistake, when they say, they are *changed & reformed*,

formed, if still they retaine any
boisme and beloved sin, as *Hierod*
 did. To change sins, one sin into
 another, is no change of the man,
 for he that changeth the prodi-
 galitie of his youth into Cove-
 tentuossesse in old age, remaineth
 a notorious sinner before God
 as wel now, as then; coöctive the
 like of all other, likewise to for-
 beare the *act* of any sinne, because
 they haue not the like power, oc-
 casions, temptations, or meanes to
 commit sin as in former time;
 this is no change: sin in these re-
 spects hath left them, not they it.

For true conversion and repre-
 tance doth consist of a true and
 through change of the whole
 man as well in one part as ano-
 ther wherby not only some *eli-
 ments* changed, but first & chief-
 ly the whole frame & disposition
 of the heart is changed and set
 straight to Godward from *evill*
 to good, as well as from *darknesse*
 to light. And whereas naturally

What true
 conversion
 and repen-
 tance is.

Q

a

a man is earthly minded & maketh himself his vtmost end; so that either hee onely mindeth earthly things, or if he mind heavenly things, it is in an earthly manner, & to an earthly end as did Iehus; if this man haue truly repented, and is indeed conuerted, he becommeth heavenly minded; he maketh God and his glory his chiefe & furthest end, insomuch that when hee hath cause to mind earthly things, his will and desire is to mind them in an heavenly manner, & to an heavenly end. If you wold iudge more fully & clearely of this tree change, See at large the description, & *signes of uprightnesse* before deliuered. Chap. 11.

Last of all, there are many presume (that although as yet they haue no sauing faith in Christ, nor sound repentance) that God will giue them space and grace to repent, & beleue before they dye. Whence it is they haue peace,

for

for the present.

These must giue me leaue to tell them that they put themselves vpon a desperate hazard, and adventure, first who can promise vnto himselfe one minute of time more then the present, sith every mans breath is in his nostrills ready to expire every moment. Besides, the Spirit saith, *God doth bring wicked men to desolation as in a moment.* And againe, *He that being often warned, hardeneth his necke, shall suddenly be destroyed without remedie.*

Psal 73.19

Pro. 29.1.

(2) Suppose they may haue time, yet whether they shall haue grace to beleeve & repent, is much to be doubted. For the longer repentance is deferred, the heart is more hardened, & more indisposed to repentance through the deceitfulnesse of sin. And it is a iust iudgement of God vpon such, as are not led to repētaunce by the riches of Gods goodnesse for-

Heb. 3.13-9

Q 2

beareance

Rom 25.

Ier. 13. 23.

bearance and long suffering, that he should leaue them to their impenitent hearts that cannot repent, so treasuring up vnto them wrath against the day of wrath.

Custom in sin doth so roote & habituate it in man, that it will be as hard for him by his owne will and power to repent hereafter (he neglecting Gods present call and offer of grace) as it is for the *blackmoore to change his skin, or the Leopard his spots.*

It cannot be denyed, but that God hath kept himselfe free, & at liberty, that if hee please, hee may open a doore of hope, and gate of mercy vnto the most obstinate sinner who hath deferred his repentance to his old age, wherefore if such a one find his heart to be broken with remorse for his other sins, and is troubled in conscience for this his sin of not accepting of Gods grace when it was offered; I wish him to humble himself before God and conceive hope.

hope. For God hath promised pardon to the penitent *whensoever they repent*. And though no man can repent when hee will, yet such a one may hope that God is now giving him repentance in that he hath *touch'd his hart*, & made it to be burdened with *sin*. Yet for all this hope which I give to such a man, know, that it is rare, & very sel-dome to be found, that those that continued to despise grace vntill their age, did ever repent but God left the iustly to perish in their impenitencie, because they despised the means of grace and the season in which he did call them to repentance, & did offer them his grace, whereby they might repent. God dealeth with all sinners ordinarily as he said he would do, and as he did to *Iudah*, *Because I would haue purged thee* (saith he) that is, I took the only course to purge thee, and bring thee to repen-

Q 3 tance.

Ezek. 24. 13

tance, and thou wast not purged, therefore thou shalt not be purged from thy filthynesse any more, till I haue caused my fury to rest on thee. Thus I haue endeouored to discover & remooue the false grounds or misapplication of true grounds, whereby the Conscience is deluded, and brought into a dangerous quiet & false peace.

1 Tim. 4. 2.

In the third place hee that wold not be gulled with a false peace in stead of a true, must be ware of abstinence, delight & senselesse of sin. For this feares the Conscience as with an hute iron. Now a feared conscience is quiet with a false peace, not because there is no danger; but because it doth not feele it. Great care must be had therefore, lest the conscience be feared, being made thick skinned, brawny, & senselesse, for then it doth altogether or for the most part, forbear to check or accuse for Sinne, be it never so hainous. This feared-

ness

nesse is caused by a witting and
customary living in any sin; but
 especially by living in any *grosse*
 sin, or in the *allowance* & delight
 in any known sin, and from al-
 lowed *hypocrisie* and dissimula-
 tion in any thing, and by doing
 any thing *contrary to the cleare*
light of nature, planted in a mans
 own brest, and head, or *contra-*
ry to the cleare light of grace shi-
 ning in the motions of the Spi-
 ri, in the checks of conscience,
 and in the instructions of the
 Word. Keepe therefore the con-
 science tender by all means (1)
 By *hearkning* readily to the voice
 of the word (2) By a carefull
survey of your wayes dayly.
 (3) By keeping the conscience
 soft with *godly sorrow* for sinne.
 (4) By *hearkning to the voice of*
conscience admonishing and chec-
 king the guilt of sin in either of
 these three kinds of conscience
viz. the blinde, presumptuous, and
fearful conscience will admit of

Causes of a
 feared con-
 science to
 be avoided.

1 Tim. 4.2.

Eph 4.18.
 19.

means to
 keep the
 Conscience
 tender.

Gen. 47.

* Rom. 1.
21. to 29.
* Mar 27. 5.

Siges of
false hope
and peace.

a kind of peace or truce rather for a while, while it sleepeth, but what God said of *Cains* sinne must be conceived of all sinne, *If thou doest not well, sinne lyeth at the doore.* And vpon what tearmes soever it bee that it lye still, and trouble not the *Conscience* for a time, yet it will awake in its time, and then by *as much* as it did admit of some peace and quiet, it will grow *more* turbulent, madde and furious, and (if God giue not repentance, this false peace endeth for the most part eicher in a *reprobate minde*, or a *desperate* end even in this life, belides the hellish horrors in that which is to come.

Now to the end that no man shuld quiet his hart in this false & dangerous peace, whether it proceede from the aforementioned causes or from any other, I would aduise him to try his peace, whether it be not false, by these

these infallible markes.

First is any man at peace with Gods enemies, allowing himselfe in the loue of those things or persons which hate God, and which are hated of God, such as are the world & the things of the world, whereby he denieth the power of godlinesse, living wittingly and delighting in any euill company or in any grosse sin, as vaine or false swearing, open prophany of the Sabbath, Malice, Adultery, Theft Lying or in any of these mentioned 2 Tim. 3. 2. 3. or in any knowne sin with allowance. The holy Ghost saith of such that *the love of God is not in them*, therefore the peace of God is, not in them, & whosoever maketh himselfe a friend to his lusts and to the world, maketh himself an enemy of God. As any man is at peace with the flesh, the world and the Devil, he is not at true peace with God, nor God with him. If any such expect peace,

1 Ioh. 2. 15.

1 Tim. 4. 4.

1 King 9.
19 22.

Heb. 13. 18

2 Tim. 3. 5.

peace, & should aske *is it peace?* answer may be made like to that which *Ishu* made, both to the servants and king of *Iraell*. *What have you to do with peace? What peace so long as your notorious sins & rebellions wherein you delight, are so many?* For he that careth not to keepe a good conscience towards God & towards men, cannot haue true peace of conscience. For their is no true peace but in a good conscience. Secodly, *is any man not at peace but at warre rather with Gods friends, and with the things which God loveth; being out of love with spiritual and conscionable prayer, heareing the word, good company of Gods people, and the like; if any man despise the things which God commandeth, and loveth; certainly, God and he are two, & whattsoever his forme of godnesse be, God holdeth him to be yet in state of perdition.* For whosoever

whosoever saith he knoweth God
but yet loveth not, and keepeth
not his Commandements, he is a
Liar. And if any man loue not
his brother, whatsoever shew
of peace and friendship is be-
twixt God and him, I am sure
God saith, *he that doth not righ-
teousnesse is not of God, neither he
that loveth not his brother, he is
a child of the Devill, and there-
fore hath no true peace with
God.*

1 Ioh. 2. 4.

Ioh. 3. 10.

Thirdly, he whose *quiet of
heart and Conscience is from false
peace, is willing to take it for
granted that his peace is sound &
good; and cannot abide to look
and to enquire into his peace,
to try whether it be true, and
whether it be well grounded
or no; being (as it seemeth)
afraide least stirring the mud
and filth that lyeth in the bot-
tome of his heart, hee should
disquiet it. And for this cause
it is that such a one cannot en-
dure*

dure a searching ministry, nor
will like that Minister which
will diue and rake into the
Conscience, by laying the heart
and Conscience open to the
light and touchstone of the
VWord.

Thus I haue shewed you
what is a first and maine impe-
diment to bee removed (viz.
presumption and false hope)
if you would haue true peace,
for false hopes breede onely
false peace.

CHAP. XV

CHAP. XV.

Touching false feares.

THe second head to which I reduced impediments to true peace is *false feare*, for if you doubt, feare, or despaire of your estate without cause, it will much disturbe and hinder your peace.

There is an *holy feare* and *despaire* wrought in man, when God first *convinceth* his heart and conscience of *sinne*; whereupon (through sense of Gods wrath and heevie displeasure, together with a sense of his owne disability in himselfe to satisfy & appease Gods wrath) he is in great perplexitie, being out of all hope to obtaine Gods favour, or to escape the vengeance of *Heaven* by any thing which he of himselfe can doe, or procure. This is wrought

A a

more,

Needfull
feare before
conversion.

^a Act. 2. 37.

^b Act. 9. 6.

^c Act. 16. 19

Rom. 8. 15.

Holy and
good feare
after con-
version.

more or lesse in every man of
yeeres before conversion, as
in those which were ^a pricked at
heart, at Peters Sermon, and in
^b S. Paul himselfe, and in the
^c Taylor. This is a good and neces-
sarie feare, serving to prepare a
man to his conversion. For in
Gods order of working, he first
sendeth the Spirit of bondage to
feare, before he sendeth the Spi-
rit of Adoption to enable a man
to cry Abba father. This feare,
and trouble, of conscience ri-
sing from it, is good; and as the
Needle to the thread, maketh
way vnto true peace.

Moreover after that a man is
converted, though he have no
cause to feare damnation; yet
he hath much matter of feare,
by as much as he is yet subiect
vnto many evils both of sinne
and paine; as, least he offend
God, and cause his angrie
countenance, and his iudge-
ments; also, least he should fall
backe

backe from some degrees of
 grace received, and least he fall
 into some dangerous sinne, and
 so loose his euidence of heaven
 and comforts of the Spirit.
 Wherefore we are commanded
 to *Work out our Salvation with
 fear and trembling; & to passe
 the whole time of our sojourning
 here in feare.* This feare while
 it keepeth due measure, causeth
 a man to be circumspect and
 watchfull least he fall, it spurreth
 him on forward to repent, and
 quickens him to aske pardon,
 and grace, to recover when he
 is fallen. This also is a good and
 necessary feare; yea, an excel-
 lent meanes to prevent trouble,
 and to procure peace of Con-
 science. But the *feare* of which
 I am to speake, and which, be-
 cause it disturbeth true peace is
 to be removed, is a groundlesse
 and causelesse feare, that a man is
 not in state of grace, albeit he
 hath giuen his name to Christ,

4 Philip. 2.

* 1 Pet. 1. 17

Groundlesse
 feare to
 be removed

Causelesse
 feare.

and hath not onely giuen good hope to others; but (if he would see it) hath cause to conceive good hope that he is indeed in state of Grace.

This *fear* may rise either from *Naturall distempers*, Satan ioyning with them. Or *Spiritual* temptations rising from causelesse doubts.

The kindes
of causelesse
fear.

By natural distempers, I mean a disposition to *Frensie* or height of *Melancholy*, in which states of body the spirits are corrupted through superabundance of *Choller* and *Melancholy*, whereby first the *braine* (where all notions and conceits of things to be vnderstood, are framed) is distempered, and the power of *Imagination* corrupted, whence arise strange fancies, doubts, & fearfull thoughts. Then secondly, by reason of the intercourse of spirits betweene the head and the heart, the heart is distempered

red & filled with griefe, despaire
and horror through manifold
feares of danger, yea, of dānati-
on; especially when *Satan* doth
cōveigh himself into those hu-
mours, which as he easily can, so
he readily wil do, if God permit.

Where there is trouble of
this sort it vsually bringeth
forth strange & violent effects,
both in body and minde, and
that in him that is *regenerate*, as
well as in him that is *unregene-
rate*. Yea so far, that (which is
fearefull to thinke) even those
who, when they were fully
themselves, did truly feare
God, haue in the fittes of their
distemper (through impoten-
cy of their vse of reason, and
through the *Devils* foreible in-
stigation) had thoughts, and
attempts of laying violent
hands vpon themselves and o-
thers, whom they haue dearely
loved. And when they haue
not well knowne what they

Strange ef-
fects of
feare rising
from natu-
rall distem-
pers.

Difference
betweene
trouble ri-
sing from
boddy di-
stemper and
that of
trouble of
conscience.

Some diffe-
rence be-
tweene re-
generate,
and vnrege-
nerate, in
these di-
stemper.

have done or sayd, have bin heard to break out into oathes, cursing, and blasphemous speeches against God and his word, who were never heard to doe the like before.

These troubles may be known from true trouble of Conscience, by the strangenesse, vnreasonablenesse, absurditie and senselesnes of their conceits in other things, as to thinke they have no heart, and to say they cannot doe that which indeed they doe, and a thousand other odde conceits which standers by see to be most fallie. Whereby any man may see that the roote of this disturbance is in the *Phantasie*, & not in the heart. Albeit, both the regenerate and vnregenerate according as they are in a like degree distempered are in most things alike; yet in this they differ; Some beames of holinesse will glance forth now and then

then in the regenerate which doth not in the *unregenerate*, especially in the intermissions of their fits. Their desires will be found to be different, and if they both recover, the one returneth to his wonted course of holinesse with increase: the other (except God worke with the affliction to conversion) continueth in his accustomed wickednesse. It pleaseth God, that for the most part his own children who are thus distempered, have the strength of their *Melancholy* worne out and subdued before they dye, at which time they have some sense of Gods favour to their comfort; But if their disease continue, it is possible that they may *dye raving*, and in seeming, if you iudge by their speeches, *depairing*, which is not to be imputed vnto them, but to their *disease*, or vnto *Satan* working by the disease, if they

gave good testimony of holiness in former times.

When these troubles are meerely from bodily distempers, though they be not trouble of conscience, yet they make a man vncapable of the sense of peace of conscience. Therefore whosoever would enioy the benefit of the peace of his conscience, must doe what in him lieth, to prevent or remove these distempers. And because they grow for the most part from naturall causes therefore naturall, as well as spirittuall remedies must be vsed.

1. Take heed of all such things as feed those humors of Choller & Melancholy, which must be learned of experienced men, and of skilfull Physicians, and when need is, Physicke must be taken to prevent or remove them.

2. Avoide all vnnecessarie solitarie, and as much as may be keepe

The best
meanes to
quiet the
heart in
daily distempers.

keepe companie with such as truly feare God, especially with those who are full of chearefulness, and joy in the Lord.

3. Forbeare all such things, as stirre up these humours, as, immoderate griefe, over carefull studie, and musing too much vpon any thing, likewise all suddaine and violent passions of anger.

4. Shun Idleness, and according to strength and meanes be fully imployed in some lawfull businesse.

5. Out of the fit, the partie thus affected must not oppresse his heart with feare of falling into it againe, any more then to quicken him to prayer, and to cause him to cast himselfe vpon God.

6. Out of the fittes (and in them also if the partie distempered be capable) spirittuall counsel is to be given out of Gods word, wisely, according as the

A a 5

partie

partie is fit for it, whether to *humble him*, if he hath not bin sufficiently humbled, or to *buil'd him up and comfort him*, if he be alreadie humbled.

7 Lastly, remember alwaies that when the troubled person is himselfe, that he be moved to *prayer*, and that others then *pray* much with him, and at all times pray much for him.

When these *troubles* are mixt, comming partly from naturall distemper, and partly from spirituall temptation: then the *remedie must be mixt* of helps naturall and spirituall. What the naturall helps are hath been shewen, also what the spirituall, in generall, and shall be shewed more particularly, in remooving false feares rising from spirituall temptations.

The feares which rise for the most part from distemper of body, may be knowne from those, which for the most part,

or

or onely, rise from spirituall temptation, thus. When the *first sort* are clearely resolved of their doubts, and brought vn- to some good degree of cheare- fulnesse & cōfort, they wil yet, it may be, within a day or two, sometimes within an houre or two, vpon every slight occasion and discouragement, *returne to their old complaints,* and will need the same meanes to recover them againe. But those whose trouble is meere- ly out of spirituall temptation and trouble of conscience, al- though for the time it is very grievous and hardly removed, and sometimes long before they receive a satisfying an- swer to their doubts; yet when once they receive satisfaction and comfort, it doth *bold and last* vntill there fall out some new temptation, and new matter of feare. This is be- cause their *Phantasies* and me-
mories

Difference
betweene
those feare
which rise
chiefly
from Me-
lancholy, &
those which
are chiefly
from trou-
ble of con-
science.

The
ground of
false feares.

mories are not disturbed in such sort as the others were.

The seeming groundes of feares that a man is not in state of grace, when yet he is, are for varietie almost infinite. I have reduced them into this order, and vnto these heads.

First they who are taken with false feares, will say *their finnes be greater then can be pardoned.*

Secondly, when they are driven from that, they say then that *they feare God will not pardon.* When they are driven from this, by causing them to take notice of the signes of Gods actuall love to them which give prooffe that he will save them. Then,

Thirdly, *they will question the truth of Gods love, and favour.* But being put vpon the triall whether God have not already iustified them, and given them faith in Christ; which are sufficient

ficient proofes of his love.

Fourthly they will seeme to have grounds to doubt whether they have faith, from which they are driven by putting them to the tryall of their Sanctification; then

Fifthly, they doubt, and will object strongly that they are not sanctified, which being vndeniably proved, then

Sixtly and lastly, they feare they shall fall away and not persevere to the end. Which feare being taken away also, and all is come to this good issue, they shall have no cause of disquiet feare.

This is the easiest, most familiar and the most naturall method (so far as I can conceive) both in prepounding, and in remooving false feares.

Seet. 2. Removing false feare rising from thoughts of the greatnesse of punishment and sinne.

First,

Teare of
punishment
must be
turned into
trouble for
sinne.

Psal 51.4

First. Some in their fits of de-
spaire, speake almost in *Caines*
words (saying) that their
punishment which they partly
feele, and which they most of
all feare, *is greater then they can*
bear.

I answer such. If *sense and*
fearre of wrath and punishment,
be your trouble, I would have
you not to busie your thoughts
about the *punishment*; but direct
them and pitch them vpon
your *sinnes*, which are the only
cause of punishment *so get your*
stones off and in one and the
same worke you *get off* and free
your selfe from the *punishment*.
Labour therefore that your hart
may bleed with Godly sorrow
for sinne, cry out as *Dauid* did
against his sinne, so doe you
against yours, confesse them
to God, strike at the roote of
sinne, at the sinne of your na-
ture, wherein you were concei-
ved, aggravate your actual sins,
hide

hide none, spare none, find out
arraigne, accuse, condemne
your sinnes, and your selfe
for them, grow first into viter
detestation of your sinnes,
which have brought present
punishment, and a sense and
feare of the eternall vengeance
of *Hell* fire; then likewise grow
into adislike with your selfe for
sin, *loath your selfe* in your own
sight for your iniquities, & for
your abominations. Now when
you are as a prisoner at the
barre, who hath received sen-
tence of condemnation, when
you are in your own apprehen-
sion a damned wretch, fearing
every day to be executed; Oh,
then it concerneth you, and it
is your part and dutie, to runne
to *God* the king of kings, whose
name and nature is to forgive
iniquitie, transgression and sinnes;
and, that you may be accepted,
goe to him by *Iesus Christ*,
whose Office is to take away
your

Ezek. 36.3.

¶ When the
soule is trou-
bled for sin,
fly to God
for mercy
and grace
in Christ.

your finnes and to present you without sinne to his father, whose Office is to procure and sue out your pardon. Wherefore in *Christs name pray, and aske pardon of God*, For his son Iesus Christs sake, and withall be as earnest in asking grace and power against your sinne, that you may serve him in all well pleasing. Doe this as for your life, withall trueth and earnestnesse; then you may, nay, must beleeve that God for Christs sake hath pardoned your sinne, and hath done away the punishment of your sinne. For this is according to the word of truth, even as true as God is, who hath Commanded you to do thus, and to beleeve in him. But some will reply, this putting me vnto a consideration of my finnes breedes all my woe, and feare, for I find them greater and more then can be pardoned.

Reply.

Oh;

Oh; Say not so, for you can hardly commit a greater sinne then to say so. *It is blasphemie against God*; yet this sinne (if you wil follow Gods counsel) and all other may, and shall be pardoned. I intend not to extenuate and lessen your sinne, but you must give me leave to magnifie Gods truth and mercie. and to extoll Christs love and merit. Howsoever it is true that because it is a transgression of a law of infinite holinesse and equitie, and in respect of the evil disposition of the hart, is of infinite intention and would perpetuate it selfe infinitely, if it had time & means; and because God the object, and Person against whom sin is committed is infinite, therefore sinne must needs contract an infinite guilt, and deserve infinite punishment; which the very least sinne doth: yet, because the subject of sinne, the man that sinneth,

Ans,

Reasons
prooving
that sin can
not be unpardonable
because of
the greatness thereof.

sinne, is finite, his sinne, being the erring act of a creature, cannot every way be infinite. Wherefore such an act, or transgression, can not in it selfe be unpardonable by a Creator, a God, who is every way infinite.

1 Pet. 1. 19

1 Act. 20.

28.

Secondly, Consider that the price to satisfie Gods iustice, namely the death of Christ, even the precious & blood of God the onely begotten Sonne of God, doth exceede all sinne in infiniteness of satisfaction of Gods iustice and wrath due for sinne. For if Christs death be a sufficient ransome for the sinnes of all Gods elect in generall; then much more of thine in particular, whosoever thou be, and how great, and how many sinnes soever thou hast committed.

Thirdly know that the mercie of God the forgiver of sinne is absolutely and every way infinite.

infinite. For mercie in God is not a *qualitie*, but is his *very nature*, as is cleare by the description of his *name proclaimed*. Exod. 34. Which rightly vnderstood & beleeved, taketh away all the obiections, which a fearefull heart can make against himselfe, from the consideration of his sinnes, First, *He is mercifull*, that is, he is compassionate, (and to speake after the manner of man) is one that hath *bewels of pittie* which yerne within him at the beholding of thy miseries, not willing to punish and put thee to paine, but readie to succour and doe thee good.

Exod 34.6.

4. But I am so vile, and so ill deserving, that there is nothing in me to move him to pittie me and do me good.

Reply.

2. He is *Gracious*, whom he loveth, he loveth *freely*, of his owne gracious disposition, who saith, *I even I am he that blotteih*

Ans

Isa. 43. 25.

bloteth out thy transgressions for mine owne sake, and will not remember thy sinnes. And when God saith he would sprinkle cleare water vpon sinners, and that he would give them a new heart, &c. he saith,

Ezek. 36. 25.
26. 32.

not for your sakes doe I this, saith the Lord God. That you should be sensible of your owne misery, and then, in the sense thereof, that

Ezek. 36. 37

he may be enquired after and sought vnto for mercie, is all which he looketh for in you to moue him to pittie and mercy, and such is his gracious will, that he will worke this sense, and this desire in you, that he may have mercie

Reply.

But I have a long time provoked him.

Ans.

3 He is long suffering to you wards, not willing that you should perish, but that you should come to repentance, but waiteth still for your repentance, and reformation that you may be saved.

2 Pet. 3. 9.
— 15.

Yea,

Yea, But I am destitute of all goodnesse & grace to turne vnto him, or to doe any thing that may please him.

Reply.

4 He is *abundant in goodnesse*, and kindnesse, he that hath bin a bundant towards others heretofore in giving them grace, and making them good, his store is no whit diminished but he hath all grace & goodnesse to communicate to you also, and to make you good.

Ans

Yea, But I feare, though God can, yet God will not forgive me and give mee grace.

Reply.

5 He is *abundant in truth*, not onely the goodnesse of his gracious disposition *maketh him willing*, but the abundance of his truth *bindeth him to be willing*, and doth give prooffe vnto you that he is willing. He hath made sure promises to take away your sinne and to forgive it, and not yours only but

Ans.

but reserveth mercie for thousandes. Beleeve therefore that God both can and will forgive you.

Reply.

Yea, but my finnes are such, and such, and such, bred at the bone, innumerable, heinous and most abominable. I am guilty of finnes of all sorts.

Ans.

6. He forgiveth iniquitie, transgression, and sinne. He is the God that will subdue all your iniquities, and cast all your sins into the bottome of the Sea.

Reply.

Yea, but I renew my finnes daily.

Ans.

7. I answer out of the Psalme. His mercy is an *everlasting*

Psal. 118. 1.

Mat. 6. 14.

12.

^b Luk 17. 4

^b Mat. 18. 23

mercies; his mercie endureth for ever. He biddeth you to aske forgiveness of sinne *daily*; therefore he can and will forgive *daily*; yea if you sinne ^b *Seventie times seven in a day*, and shall confesse it to God with a penitent heart, he will forgive for he

he will forgive, for he that biddeth you, be so mercifull to your brother, will himfelfe forgive much more, when you seeke vnto him.

1, But I have not only committed open and grosse finnes, both before and since I had knowledge of God; but I have beene a very Hypocrite, making profession of God, and yet daily, committe grievous finnes against him.

Reply.

8 What then? Will you say your finnes are unpardonable? God forbid. But say; I will follow the Counsell which God gave to such abominable Hypocrites. *I will wash me and make me cleane. I will by Gods grace wash my heart from iniquitie, and my hands from wickednesse, by washing my selfe in the Laver of regeneration, bathing my selfe in Christs blood, and in the pure water of the word of truth, applying my selfe*

Ans.

Psal 85. 8.

Isa 1. 18.

Sinnes before and after conversion pardonable.

Gen 9. 21

* Gen. 19.

33.

selfe to them, and them to me by faith. Say in this case, *I will beare what God will speake*; And know, that if you will follow his counsell, *Isai 1. 10.* If you will harken to his reasoning, and embrace his gracious offer made to you in *Christ Iesus*, the issue will be this, *though your sinnes have beene most grosse, reiterated, double, dyed even as crimson, and scarlet, they shall be as wooll, even as white as snow.* God will then *speake peace vnto you*, as vnto other his Saints; onely he will forbid you to *returne to folly.*

For not onely those which committed grosse sins through *ignorance*, before their conversion as did *Abraham* in idolatry, and *S. Paul* in persecuting; nor yet onely those which committed grosse sinnes through *infirmity* after their conversion, as did *Noah* by drunkenesse, and *Lot* by incest also, and

* Peter

¹ Peter by denying and for-
swearing his master Christ Je-
sus, obtained mercie, because
they sinned ignorantly and of
infirmities: But also those that
sinned against Knowledge and
Conscience, both before and af-
ter, conversion, sinning with
an high hand, as Manasses Je-
re, and (in the matter of
Uriah) David after conver-
sion, they obtained like mercy,
and had all their sinnes forgiven.
Why are these examples
recorded in Scripture, but for
patternes to sinners, yea to most
notorious sinners of all sortes,
Which should in after times be-
leeve in Christ Iesus vnto eternall
life?

Be willing therefore to be be-
holding to God for forgiveness,
and beleeve in Christ for for-
giveness, which when you do,
you may be assured that you
never yet committed any
sinne which is not, and

B b which

¹ Mar. 26. 47

² Chro. 33.

6. 12. 13

² King. 25.

5

¹ Tim. 1. 15

16.

which shall not be forgiven.

For was it not the end, why Christ came into the world to save sinners, yea *Chiefe* of sinners as well as others? Was he not wounded for *transgression* viz. of all sorts? Is it not the end of his comming in his Gospell to call *sinners* to repentance. what sinners doth he meane there, but such as you are, who are laden and burdened with your sinne? Doth he not say, *if any man sinne*, marke, if any man, *we have an advocate with the Father, Iesus Christ the righteous*. Who by being made a curse for you, *hath redeemed you from the curse of the whole Law*. Therefore from the curse due vnto you for your *greatest* sinne. Consider this againe, can the sinne of a *finite creature* goe beyond the pardon of an *infinite Creator*? Can a sinne in some sense finite, deserue beyond the satisfaction of a price

1 Tim. 1. 15
16.

Isay 53. 5.

Luk. 5. 32.

1 Joh. 2. 1.

Gal. 3. 13.

price for value every way infinite?

Howsoever it is impossible for a notorious sinner, yea, for any sinner, by his owne power or worth to enter into the kingdome of Heauen; Yet, know, what is *impossible* with man is *possible* with God. *I say anything too hard for the Lord?* He can alter, and renew you, and give you faith and repentance, he can make these things possible to you that beleeve. I, you will say, *if I did beleeve.* Why, *what if yet you doe not beleeve?* It is not *hard* with him, you comming to his *meanes* of *faith*, you hearkening to the *precepts and promises* of the word, considering that the *God of truth* speaketh in them, I say, it is not hard for him in the use of these meanes to cause you to beleeve.

Wherefore neither *greatnesse* of sin, nor *multitude* of sinnes

B b 2

should

Mark. 9. 23

Gen. 18. 14.

Reply.

Isay. 1. 19.

should, because of their great-
nelle, and multitude, make you
vtterly despaire of salvation. Or
feare Damnation; When once
you can beleeve, or but *will &*
desire to obey and beleeve, the
greatest matter of feare is past.

Rom. 7. 20.

I know *if you never had sinned*
you would not feare damna-
tion. Now to *a man whose sinnes*
are r. mitted, his sinnes (though
there be inherence of sinne in
him, and sinne dwell in him) are
as if they were not, or never had
beene. For they are blotted out of

Isay 43. 25.

Gods remembrance. I even I am
he (saith God) *that blot out thy*
transgressions, for my names sake,
and will not remember thy finnes.

Micah. 7. 18

19.

And who is like thee (saith the
Prophet) *that pardoneth iniqui-*
ties &c. he will have cōpassion upon
us, he wil subdue our iniquities, &
wilt cast al our finnes into the bot-
some of the Sea. A debt when it
is paid by the Surety, putteth the
principal out of debt, though he
paid.

paied never a peny of it. The ho-
ly Ghost speakeeth excellently,
cōfortably, that God doth find no
fin in them, whose sins are par-
doned. *In those dayes, and at
that time saith the Lord, the ini-
quitie of Israel shall be sought for
and there shall be none; and the
sinnes of Indah, & they shall not
be found; but how may this be
he giveth the reason, for I will
pardon them whom I reserve;*
If you beleeve that God can
pardon any sin, even the least,
you have like reason to beleeve
that God can pardon all, yea the
greatest; for if God can doe
any thing, he can doe every
thing, because he is infinite. He
can as easily say, *thy sinnes are
forgiven thee, all thy sinnes are
forgiven thee, as to say Rise &
walke.* He can as well save one
that hath beene long dead, rot-
ten, and stinking in his sinne,
as one newly fallen into sinne.
For he can as easily say *Laza-*

Ier. 50. 20.

Mat 9. 5.

Ioh. 11. 43.

Mark 5.41.

*rus come forth as to say Damsell
I say to thee Arise.*

Ezek 18.21
22.

Ezek 36.25
vnto 33

Lastly, to make an end of removing this feare, I aske thee that art troubled with the greatness of thy sinnes past, & with feare that they can never be pardoned, *how stand you affected to present sinnes*; Do you hate and loath them? Doe you vse what meanes you can to be rid of them? Are you out of love with your selfe, and humbled because you have harboured them to Gods dishonour, & your own hurt? And do you resolve to returne from your evill waies, and to enter vpon an holy course of life, if God shall please to enable you, and is it your heartie desire to have this grace to be able? then let Satan, and a fearefull heart obiekt what they can, you may say, though my sinnes have bin great and hainous, for which I loath my self and am ashamed,

yet

yet now I see that they were not onely pardonable, but are alreadie through the rich mercie of God pardoned. For these are signes of a new heart, and a new mind. Now to whomsoever God giveth the *least measure of saving grace*, to them hath he first given pardon of sinne, and will yet abundantly pardon.

Isay 55.7.

Secl. 3. Removing the feare that riseth from doubts that God will not pardon.

There are others who make no doubt of Gods power, they beleeve he can forgive them; but they feare, yea peremptorily conclude, that he will not pardon them, and that because they be *Reprobates*, as they say, for they have no signes of *Election*, but all to the contrarie.

I answer these thus. When your Consciences are first wounded, with a sense of Gods wrath for sinne; it is very like, that before you have beleeved

Ans.

No man hath signes of Election till effectuall calling.

B b 4

and

and repented, that you cannot discern any signes of Gods favour, but of his wrath; for as yet you are not actually in his favour. And oft times after a man doth beleve (though there be alwaies matter enough to give prooffe of his election) yet he cannot alwayes see it. If you be in either of these estates, (conceive the worst) yet you have no reason to conclude that you are *Reprobates*.

It is true, that God before the foundation of the world fully determined with himselfe, whom to choose to Salvation by grace, to which also he ordained them: and whom to passe by, and leave in their finnes, for which he determined in his iust wrath to condemne them. But who these be, is a *secret* which even in point of Election the elect themselves cannot know, vntill they be effectually called, nay, nor being called, vntill by

a Pet. 1.5.6

by some experience & proofes of their faith & holinesse they, doe vnderstand the witnesse of the *Spirit*, which testifieth to their spirits, that they are the children of God, and do make their Calling and Election (which was alwayes *sure* in God) *sure* to themselves. But in point of *Reprobation*, namely that God hath passed them by, to perish everlastingly in their wickednesse, no man living can know it, except he could know that he had sinned the sinne against the *holy Ghost*, that unpardonable sinne.

For God calleth men at all ages, and times, some in their youth, some in their midle age, some in their old age, yea some have beene called at their *last* houre. Now let it be granted, that you cannot by search into your selves find the signes of effectuall calling, which yet may be in you though your

No man can know certainly in this life that he is a reprobate.

Luke 23.42.

43

B 5

dimme

In what order a Christian should ascend to the knowledge of his Election.

dimme eyes cannot perceive them: Nay suppose that you are not yet effectually called, here is no cause for you utterly to despaire and say you are *Reprobates*. How know you that God will not call you before you dye?

It were a farre wiser and better course for you, that will be thus hastie in iudging your selves to be *Reprobates*, to busie your selves first with other things. Acquainte your selves with *Gods revealed will* in his word. Learne to know what God hath commad'd you to doe, and doe that; also what he hath threatened, and feare that; and what he hath promised & beleeve, and rest on that. After you have done this you may looke into your selves, and you shall *reade your election written in golden and great letters*. For God never intended that the *first lesson* which a Christian should

should learne, should be the hardest, and highest lesſon that can be learned, taken out of the booke of his eternall counsell and decree; & ſo to deſcend to the A.B.C. of Chriſtianitie. VVhich were a courſe moſt perplexed, and prepoſterous. But his wil is that his ſchollars and children ſhould learne out of his written word here on earth, firſt that *God made all things*, and that he made man *good*, & how that man hearkening to Satan they fo and outervl devices & ſo fell from grace and from God, and ſo both they & the whole world that came of their loynes became guilty of eternall damnation. Next God would haue you to *learne* that he in his infinite wiſdome goodneſſe, and mercie thought of, and concluded a new covenant of Grace, for the effecting whereof he found out and appointed a way and meanes to pacifie

Gen. 1. 31.
Ecleſ. 7. 29.

Philip. 2. 6.
7. 8. 9. 10. 11

pacifie his wrath by satisfying his iustice, punishing sinne in mans nature, by which he opened away vnto his mercie to shew it to whom he would, namely he gave his onely Son, *very God*, to become *very man*, and being made a *common person and suerty* in mans stead, dyed, and endured the punishment due to the sinne of man and rose againe, and was exalted to sit at Gods right hand to raigne, having all authority committed vnto him. Thus he made the new Covenant of grace established in his son Iesus Christ, the *tenor* and condition whereof required on *mans part* is that man accept of this covenant, & beleeve in Christ in whom it is established; then *who so ever beleeueth in him shall not dye but have everlasting life*. This God did in his wisdom, iustice, mercie and love to man, that he himselfe might be *iust*, and yet a
iustifier

Rom. 3. 26.

justifier of him that is of the fa. b
of Iesus. And hath therefore gi
ven his word and Sacraments,
and hath called and hath given
gifts to his ministers, thereby to
beget and increate faith in men
by publishing this good
newes, and by Commanding
them in Gods name, as in Christs
stead to beleeve, and to be re-
conciled to God and to live no
longer according to the will of
their old Masters the *Devill*
the *World*, and the *Flesh*, vnder
whom they were in cursed
bondage; but according to the
will of him, that redeemed them
in holinelle & righteousnelle,
whose service is a perfect and
blessed freedome.

Eph 4 8. & c

2 Cor. 5. 20

Now when you have lear-
ned these lessons first, and by
looking into your selves can
find faith and new obedience,
by this your *effectuall calling*,
you may as by safe stayres as-
cend to that high point of your
Predestination,

Pred-ſtination, which will give you comfort through aſſurance that you ſhall never fall away.

When you obſerve this order in learning your *election to life*, it will not miniſter unto you matter of curious and dangerous diſpute either with God, or man thereabout; but of high admiration, thankſgiving, and unſpeakable comfort, cauſing you to cry out with the Apoſtle, *O the depth of the riches both of the wiſedome and knowledge of God, &c.* And, *Bleſſed be the God and Father of our Lord Jeſus Chriſt who hath choſen vs in him before the foundation of the world, that we ſhould be holy and without blame before him in love, having Pred-ſtinated vs unto the adoption of children by Jeſus Chriſt to himſelf according to the good pleaſure of his will to the praiſe of the glorie of his grace, wherein he hath made*

Rom. 11. 33

Eph. 1. 3. 5
6

v1

*us accepted in his well beloved.
&c.*

There are yet some, who having heard that there is a *sinne* against the *holy Ghost*, and that it is *unpardonable*, are full of feares that they have committed that sinne, thence conclude that they are *Reprobates*, for they say, that, they have sinned willingly against knowledge and Conscience since they received the knowledge of the truth and tasted of the heavenly gift, and of the good word of God.

If you, who thus object, have sinned against *knowledge & conscience*, you have much cause of griefe and complaint against your self and have much cause of humbling your selfe before God confessing it to him, asking pardon of him, and grace to beleeve and repent both which you must endeavour by all meanes, Yet I see no cause
why

Fear of
sinning a-
gainst the
holy Ghost
removed.

Ans.

why you should conclude so desperately, that you have sinned against the holy Ghost, & are a Reprobate. For as few in comparison commit this sinne, so few know what it is,

* 1 King.

11.5

2 Sam 11.

4.6. 10.15.

15.

H:b 10.28.

* Mat. 16.

69 70.74

* 1 Tim. 1.

13

* 2 Chro.

16 10.

* 1 King. 11

4.5.6.

Heb. 10 28.

29.

All sinne ^a against knowledge and conscience is not this sinne. Nor yet all willfull sinning. It is not any *one sin* against the law, nor yet the direct breach of the whole law. It is not every denying of Christ, nor every malicious opposing of the Gospell, (if it be of ignorance) neither is it ^d every blasphemie, or persecution of the Gospell, and of those that professe the truth, (if these be done out of ignorance or passion;) Nor yet is it every ^e Apostacie, & falling into grosse sinnes of divers sorts, though done against knowledge and conscience, yet this sin against the holy Ghost containeth all these and more. It is a *sinne against the Gospel*, and free offer and

and dispensation of grace and
salvation, by Christ through
his Spirit, yet it is not any par-
ticular sin against the Gospel,
nor yet a rejecting the whole
Gospel (if in ignorance,) nor a
revolving from the outward
profession of the Gospel (when
it is of infirmities through feare
and such like temptation.)
Neither is it called the sinne a-
gainst the *holy Ghost*, and is vn-
pardonable, because it is com-
mitted against the *Essence*, or
Person of the holy Ghost, for the
essence of the three persons in
Trinitie is all one; And the per-
son of the third person is not
more excellent then the person
of the *Father* and the *Sonne*; but
it is called the *sinne against*
the holy Ghost; and becometh
unpardonable, because it is a-
gainst the *Office* of the *holy*
Ghost and against the *gracious*
operations of the *holy Ghost*, and
therein against the whole blessed
Trinitie,

Mat. 16. 70.

VVhy cal-
led sinne a-
gainst the
holy Ghost

VVhy vn-
pardonable.

Trinitie, all whose workes, out of themselves, are consummate & perfected, in the worke of the holy Ghost. It is unpardonable, not in respect of Gods power, but in respect of his will. He having in his holy wisdom determined never to pardon it. Also you may conceive it to be unpardonable, in respect of the kinde of the sinne, it being a willfull and malicious refusing of pardon, upon such termes as the Gospell doth offer it, scorning to be beholding vnto God for it. You may perceiue what it is, by this description.

A description
of the sin
against the
holy Ghost

Heb. 6. 4 5. 6

The sinne against the holy Ghost is an utter, wilfull, and spitefull reiecting of the Gospell of Salvation by Christ, together with an aduised and absolute falling away from the profession of it, so far that against former knowledge and conscience, a man doth maliciously, oppose and blaspheme the Spirit of Christ, in the word and ordinances

ces

ces of the Gospel, and motions of the Spirit in them, having resisted, reiected, and utterly quenched all those common, and more inward gifts and motions wrought vpon their hearts and affections, which sometimes were entertained by them; inasmuch, that out of hatred of the Spirit of life in Christ, they crucifie to themselves a fresh the Sonne of God, and doe put him (both in his ordinances of religion, and in his members) to open shame, treading underfooote the Sonne of God, counting the blood of the Covenant, wherewith they were sanctified an vnholý thing, doing aspight to the Spirit of grace. If you shall heedefully looke into these places of the Scripture, which speake of this sinne: and withall doe observe the opposition which the Apostle maketh, betweene sinning against the Law, and sinning against the Gospell, you shal clearly find out the nature of this sinne.

Heb. 10. 26
27. 28. 29

Mat. 12.
24. 31. 32.
Mar. 3. 28.
29. 30.
Luk. 11. 10.
Heb. 6. 4. 5
6.
Heb. 10. 26
27. 28. 29.

How to be
sure that a
man hath
not com-
mitted this
sin against
the holy
Ghost.

sinne. But to resolve you of
this doubt; (if you be not o-
vercome with Melancholie, for
then you will answer you
know not what, which is to be
pittied rather then regarded,) I
would aske you, that thinke
you have committed the sinne
against the holy Ghost these
questions. Doth it grieve you,
that you have committed it?
Could you wish that you had
not committed it? If it were to
be committed, would you not
forbeare it if you could chooset?
Would you take your selves
beholding to God, if he would
make you partakers of the *blood*
and *Spirit of his Sonne*, thereby
to pardon and purge your sin,
and to give you grace to re-
pent? Nay are you troubled,
that you cannot bring your
hearts vnto a sense of desire of
pardon & grace? If you can say
yea; then, albeit the sin or sins
which trouble you may be
some

some fearefull sinne, of which
you must be exhorted speedily
to repent: yet certainly it is not
the sinne against the holy Ghost.
It is not that *unpardonable* sin,
it is not that *sinne vnto death.*
For he that committeth this
sinne cannot relent, *neither will*
he be beholding to God for pardon
and grace, by Christs blood and
spirit, he cannot desire to repent.
But he is given over in Gods
iust iudgement, vnto such a re-
probacie of minde, pollution
and deadnes of conscience, per-
uerfenesse and rebellion of wil,
and to such an height of hatred
and malice, that he is so *blaspheme-*
mously bent against the *Spirit of*
holinesse, that it much pleaseth
him rather, then any way trou-
bles him, that he hath so mali-
ciously and blasphemously re-
iected, or fallen from, persecu-
ted, and spoken blasphemously
against the good way of Salva-
tion by Christ, and against the
gracious

Feare that
God will
not pardon
because
their hearts
condemne
them.

Remooved
1 Ioh. 3. 20.

Ans.

gracious operations of the Spirit, and against the members of Christ, although he was once convinced clearly that this is the onely way of Salvation, and that those graces and gifts were from God, and that they were the deare Children of God, whom he doth now despise. Others, if not the same, object thus; God will certainly condemne them: because *S. Iohn* hath said, if their *heartes* *condemne them* *God is gr:ater then their hearts*, hence they inferre. God will condemne them much more. For they say their heartes doe condemne them.

There is a double iudgement of the heart and conscience. It iudgeth a mans *state or person*, whether he be in state of grace, yea or no. Also it iudgeth a mans own *particular actions*, whether they be good or no. I take it, that this place of *Iohn* is not to be vnderstood of iudging

iudging or condemning the person; For in his finall iudgement doth not iudge according to what a mans weake and erroneous conscience (for so it cannot choose but be, more or lesse in this life) iudgeth, making it the square of his iudgement to condemne or absolve any. For many a man in his presumption *iustifies* himselfe in this life, when yet God will *condemne* him in the world to come: and many a distressed soule like the *Prodigall* condemneth himselfe, when yet God will absolve him. For a man may have *peace with God*, for reasons best knowne to his wisdom, *doth not presently speake peace to his conscience*, as it was with *David*, in which case man doth iudge otherwise of his estate, then God doth.

Hose 12.8.

*Luk. 15.18.
19.*

This place is to be vnderstood of *iudging of particular actions*, namely, *whether a man love*

1 Ioh. 3. 18.

19. 20. 21.

22

Ioh. 21. 15.

love his brother not in word and
 tongue only, but indeed and truth,
 according to the exhortation vers.
 18. Which if his Conscience
 could testifie for him, then it
 might assure his heart before
 God, and give it boldnes to pray
 unto him, in confidence to receive
 whatsoever he did aske accord-
 ing to his will. But if his *owne*
conscience could condemne him
 of not loving his brother in-
 deede, and truth, then God who
 is greater then his heart; (but
 wherein greater? He doth not
 say in condemning his person,
 but greater in knowing mans
 heart, and the truth of his love)
 knoweth all things, therefore
 knoweth better then he, whe-
 ther his love were in truth or
 no. Even as Peter in the que-
 stion whether he loveth Christ
 or no, he appeales to Christs
 omniscience, whereby he pro-
 veth his love towards him, say-
 ing. *I thou knowest all things thou*
knowest

knowest that I love thee. This is the full scope of the place; yet this I must needs say, that the *holy Ghost* hath instanced in such an act, namely of heartie loving the brethren, which is an infallible signe of being in state of grace: whereby (except in case of extreame melancholy or phrensie, and in the bruite of a violent temptation) a man may iudge, whether at that present he bee translated from death to life, yea, or no. But suppose, that you trying yourselves by this, your *hearts* doe condemne you of not loving the brethren; can you conclude hence that you shall be finally dāned? *God forbid.* All that you can inferre, is this; we can not have boldnesse to pray vnto him, vntill we love them, nor can we assure our selves that we shall have our petitions granted. And the worst you can conclude is, that now for the

Cc

present

Act 26. 10.
11.

present, we are not in state of grace, or at the least we want prooffe of being in state of grace. You must then use all Gods meanes of being ingrafted into Christ, and love the children of God that you may haue prooffe thereof. Did *Paul* love the brethren when he breathed out the earning and was as he himselfe saith, madd against them? Was he at that time a *Reprobate*? Did he not afterwards being converted, so love Gods people, that he could be content to spend, and he spent, himselfe for them. So may many thousands, whose consciences for the present may iustly condemne them, of not loving those that be zealous, & indeed Gods children.

Fear of being Reprobates, because they cannot tell that Christ

Some will yet say, certainly we are *Reprobates*. For we have according to the command of the *Apostle*, tryed whether we be in the faith, or no, and whether Christ

Christ be in vs, but we find neither; the *Apostle* saith we know these to be in vs else we are *Reprobates.* 2 *Cor.* 13. 5.

By *Reprobate* in this place, is not meant one that is not elect, one whom God in his iust iudgement past by and ordained vnto wrath. For none of the elect can before their conversion know, by any search, that they are in the faith, or that Christ is in them: For that cannot be knowne which yet is not. Many are not converted vntill they be Thirtie, Fortie, or Fifty yeares old. Will you say, these in their yonger yeeres were *Reprobates*? You may say, they then were in state of condemnation, and children of wrath, but no *Reprobates*. Besides, a man must not be said, nor to be in the faith, and not to have Christ in him, because he doth not know so much. For many have faith and are in

is in them,
Remoued.
2 *Cor.* 13. 5

Ans.

Christ, yet do not alwaies know that they know it.

The word *Reprobate*, because it is ordinarily vnderstood, by our common people, for a man ordained to condemnation, is to harsh, except its true meaning were exprest, and the *Greeke* doth not necessarily inforce it. Yet I confesse it is a terme proper enough, if it were not in our *English*, almost appropriated to the former sense.

ἐὰν μὴ ἀδὸ-
κρινῶν ἴσῃ.

These words now rendered *except ye be Reprobates*, may (as I iudge) rather be translated thus. *Except you be vnapproved, or except you be without proofe,* namely of your being in the faith, and of Christs being in you, whereof you outwardly make profession.

Howsoever it be translated (for in this I submit my selfe to the Church) let any that is iudicious observe the matter there

therein had, and the *Metaphor* taken from Goldsmiths in trying of mettals, & they shal find, it must be vnderstood in this sense.

The *Corinthians* did question, the lawfulness of *Pauls* calling to his *Apostleship*; therefore they require of him to give them a *prooffe* of Christ speaking in him. His answer is to this purpose, as if he should say. I will goe no farther to seeke a *signe* or *prooffe* of Christ speaking in me, then to your selves, hath not the Word and Gospel of Christ bin powerful by my ministry to convert you, and to beget faith, and to forme Christ in you? Looke into your selves, try if you haue not faith, & if *Christ* be not formed in you? If you find this, I need no other *prooffe* of my calling, nor of Gods power and grace, blessing me in my calling. But if vpon tryall you

2 Cor. 13. 3
δοκιμασω

C c 3 cannot

cannot find that you are in the faith, &c. you are *unapproved Christians*. Either you have yet only a meere forme of Christianitie, and like false coyne or *Reprobate silver*, are but *hypocrites and counterfeit*; or if you be Christians in truth, yet you are *inexperienced Christians*, and without *prooffe* of it to your selves. But whether you find that you have faith or no &c. I trust and am assured that both I and the rest of Christs ministers with me, shall *approve* our selves to be true and faithfull ministers of Christ; though in the account of the false Apostles, and of some of you, we be as *Reprobates*, that is, such as in your opinion cannot give *prooffe* of Christ speaking in
VI.

Ἀδοξίμοι

Ἰδοξίμοι

Our late excellently learned and Reverend translators, verse 7. translated the same word, in the affirmative, *Approved*, wherefore,

wherefore, the privative particle being added, the translation may well be *unapproved*, or, *without prooffe*, or *refuse*.

Some may reply, if I find vpon tryall that I am a *counterfeit*, and as *Reprobate silver*, may I not then iudge my selfe to be a *Reprobate*.

No. For first you may erre in iudging of your selfe. Secondly if you doe not erre, you can iudge onely this, that yet you are not in state of grace: but in the vse of the meanes, you may be. God can as well convert an *Hypocrite*, as a *Pagan*. For though now you be *drosse* and *Refuse*, you may ere long be *pure Gold*. For God in making coyne vessels of *honour*, doth more then all earthly *Kings*, and all their *Goldsmithes* can doe; they, if the mettall be pure, can by their *prerogative* setting their *stampe*, and by their *Goldsmiths skill*, can

C c 4

make

Reply.

Ans.

2 Cor. 3. 18

Feare that
God will
not pardon
because
they seeke
to olate.
Remoued.

make currant coyne, and rich Vessels. But they cannot make good mettall of base stuffe, or can make gold of brasse. But such is the force of Gods *Word and Spirit*, that whereas they find you base and drossie stuffe, they, by imprinting the *Charakter* and stamp of Gods *Image* vpon your hearts, you are Metamorphised, and *transformed into the same Image, from glorie to glory, euen as by the Spirit of the Lord*. As soone as you are truly touched and annointed with this *Spirit*, you shall become good Gold, and Silver, vessels of honour fitted for the *Lords* vse, whereto you were preordained.

There are yet others obiect fearfully, saying that they are *castaways*, and that God will not haue mercy on them: and that because now it is *too late*, they have passed the *time and date* of their Conversion, they therefore

therefore will not vse, or at least have no heart in vling Gods meanes to convert them, such as prayer, reading, hearing the word &c. Nor yet willingly will suffer others to pray either with them, or for them, & all, because they thinke it is now too late, & in vaine, mistaking this and such other Scriptures; *Because I have called (saith God) and you have refused; they shall call on me, and I will not answer.* And because they thinke they sinne when they pray, and heare the word, and that the more meanes is v- sed to saue them, their condemnation shall be the more increased. Thus *Satan*, and a *fearfull heart* deludeth many.

It must be acknowledged, that God would have all men *walk and worke while they have light*, because *the night will come when no man can worke.* And *whilst it is called to day*, he would

Cc 5

have

Pro. 1. 24.
28.

Ans.
John 9. 4.
Heb. 3. 15.

Luk. 19 42.
43

have every one returne, and accept of grace offered, and not to harden their hearts against it. And our Saviour bewaileth Ierusalem, because they did let slip the *day of their visitation*. All which doth shew that God hath his set period of time, betwene his first and last offer of grace, which being passed, he will offer it no more; and that iustly, because they tooke not his offer when they might. And this time is kept so *secret* with God, that if he offer grace to day, who can tell whether he will offer it to morrow? Or whether he wil offer it againe? Who knoweth whether God will take him from the meanes of Salvation; or, will take the meanes of Salvation from him? All this our holy and wise God, hath *revealed in his word* to make men wise, to take the opportunity and time of grace while it is offered. Wherefore
whosoever

whosoever have let slip their first times and offers of grace, have sinned and played the fooles egregiously, for which they have cause to be much humbled. But for you to conclude hence that the date & time of your conversion is out, hath no sufficient ground. For *it is not possible for you to know, that your time of conversion is past all recoverie.* But you should rather for the present time beleeve and hope, that it is not past. Indeed to presume to put off receiving grace vntill *to morrow*, is foolish & dangerous but if God give you time till to-morrow that you live, and it can be said *to day*, so long as you yet live, and the externall meanes of Salvation, are not taken from you, either in their exercise, or out of your remembrance; but you doe yet *live* to heare what God hath commanded you to doe, & to heare what

It is not possible for any to know that the time of his conversion is past

2 Chro. 6
37-39

son of
all things
of the
world
to all
things
and
all

what good things he yet offereth unto you with Christ, or if the means be taken from you, or you are detained from them by sickness &c. so long as you yet have to call to remembrance. What God hath commanded you to beleeve, and doe, you cannot say the time is too late. If you would yet condemne your selves, for refusing grace heretofore, and would be now willing and desirous to accept of it. And would you now with all your heart, use the meanes of Salvation, and indeavour to beleeve and repent, if you thought it were not too late? And doth it grieve you that you have let slip the opportunitie? And would you gaine and redeeme that lost time, if you knew how? Then, I dare in the name of God assure you, that the date of your conversion is not uot: *It is not too late for you*

to turne vnto the Lrd. While it
is to day, I may boldly say, har-
den not your heart, which, if you
doe not, you must know that
now is an acceptable time, now is
the day and time of your Salvati-
on. At what time soever God
doth send his Ministers vnto
you, by whom God doth be-
seech you, they intreating you, as
now I doe, in Christs stead that
you would be reconciled to God,
this is the acceptable day if you
will be intreated by them. The
day wherein God will accept
of you is not past. Moreouer
at what time soever, and by
what meanes soever, any man
shall humble himselfe for sin,
and aske grace, the date of Gods
acceptance of him is not out.
Learne this in the example of
Manasses, and many other,
who had refused grace in their
younger age, yet were con-
verted in their age. You have
Gods expresse words for it,
who

Heb. 3. 14.

2 Cor. 5. 20.

2 Cor. 6. 2.

2 King 21

10

2 Chro 33

11. 13.

1. 1. 1011

1. 1. 1011

who saith, *From the dayes of your fathers*, that is, for a long time, *Ye are gone away from mine ordinances, and have not kept them*, *Returne unto me, and I will returne unto you* saith the Lord of hosts.

Pro. 1. 28.

That place in the *Proverbs* rightly vnderstood, doth not contradict any thing which I have said, nor yet serve for that for which it is alleadged: For by *refusing*, there he meaneth, a constant, *obstinate refusing* of *wisdomes* counsell, vntill such time that God had brought some misery on thē, (then they should call upon him.) By *calling upon him* in that place; is not meant a heartie praying, with Godly sorrow for sinne, making request for pardon & for grace; but a *crying* or *howling* rather like those in *Hosea*, vnder the sense of Gods iudgements, praying in truth onely to be eased of it. For at what time

Hos. 7. 14.

Ezek. 8.

time soever a sinner shall repent, God will turne to him, And whosoever looketh towards *Christ*, the true *Temple*, (shadowed forth by the materiall Temple at Ierusalem,) and confesseth his sin, and asketh pardon, God will pardon, for so hath he promised.

2 Chro. 6
from 36. 10
40

2 Chron. 7
11.

But may not a man pray to late, and seeke repentance in vaine as *Esa* did, who found no place of *Repentance*, though he sought it carefully with teares? Did not the foolish virgins seeke to enter into the bride-chamber, but were not admitted? And doth not our Saviour say, *many shall strive to enter in, and shall not be able?*

Reply.

Heb. 12 17

Mat. 25. 11
12.

Luke 13.
24.

No man can aske grace and forgiveness of finnes to late, if he aske for grace and power against sinne heartily: But a man may aske a temporall blessing, or the remoovall of a temporall evil, when it may be to late.

Ans.

Num. 13.
10.

late. And as for *Esaus* carefull seeking of repentance, you must vnderstand it not of his *owne* repentance from his *Prophanene*, & from other dead works: but of his *father Isaacks* repentance; he would have had his father to change his minde, and to have given him the *birth-right*, which was already bestowed vpon *Iacob*. Reade *Gen. 27. 34. 38.* And whereas the *fealish virgins* did allay to enter into the *Bride-chamber*, when the doore was shut; know, that this is a *parable*, and must not be vrged beyond its generall scope, which is to shew that *formall professors of Christianitie*, such as have onely a *forme of Godlinesse*, without the power of it, they, although they will not live the life of the righteous, yet they could wish their end, might be like theirs, and because of their outward profession of *Christs* name in this life

life, they securely expect eternal life; but because before their death, they did not provide the *oye* of truth and holinesse, therefore at the day of *iudgement*, they shall be disappointed of entering into *Heaven*, which in the time of their life, they did so much presume of. The like answer may be given, vnto that place alledged out of *Luk. 13. 24.* Yet vnto that place more may be said; You mistake when you say; that Christ saith, many shall strive to enter and shall not be able. He saith; *Strive to enter in at the straight gate*, for many I say to you, shall *seeke* to enter in, and shall not be able, he doth not say, many shall *strive* to enter.

There is great difference in the signification of the *Greeke* words, and so there is betweene *striving* and *seeking*, signified by them. *Seeking* importes on-
ly

ἀγωνίζο-
μαι ζητῶ

ly a bare professing of *Christ*, such as is shewed in giving the name to *Christ*, coming to *Church*, hearing the *Word*, and receiving the *Sacraments*. For thus did the men spoken of by our *Saviour*, who are said not to be able to enter. But to *strive* to enter, is to doe all these and more, it is to *strive* in seeking for him, that they *take up their crosse* and follow him, they give their *hearts* to him, as well as their *names*, they are heartie and sincere in *Praying*, *Hearing*, *Receiving*, they *strive* to subdue their lusts which offend *Christ*, and *strive* to be *obedient* to his will, as well as to *believe* his promises, and to hope for happinesse, *this is to strive*. Now never any did thus *strive* in seeking to enter (though it were but the last day of their life) that was put backe, and not received. Wherefore say not it is to late, But say, the more

more time I haue lost, the more
cause ther is, why now I should
presently set to religion in ear-
nest, and not loose time in que-
stioning, whether I shall be ac-
cepted or no.

And whereas you said, you
are afraide to vie the meanes of
Saluation, for the reasons be-
fore obiected; hereby you may
see, that all this is but the ma-
lice, and craft of the Diuell, by
keeping you from the meanes,
to keepe you from Saluation.
For it is most false to say, that to
pray, heare the word &c. is to
increase your sin, because you
cannot performe these as you
should, and as you would. I
am sure, it is a greater sinne in
you to forbear these necessary
duries, out of despaire, that they
shall not profit you, or be ac-
cepted of God. Little doth a
man know, how well he may
doe, if he would indeavour,
neither can a man conceiue,
how

2 Cor. 12.
10

The weakest performance of duties, lesse dangerous then whole omissions.

how acceptable a little indoevour shall be, if he doe but desire to be true in his indoevour, For as Gods power is seene in mans weakenesse, so is Gods grace seene in mans insufficiencie. When we are weake, then God in vs can be strong. And when we in humilitie like our services worst, then through Christ God may be best pleased with them. But whatsoever you doe, Doe not neglect, nor absent your selves from exercises of Religion: for *weakest observances* are far more acceptable then *whole omissions*. Wherefore if (as you say) you would not increase your sinne, and thereby your damnation, be willing to vse, and to ioyne with others, in the vse of all good meanes of Salvation; then if you be not saved, yet you shall have the lesse punishment. But you may be assured, that if in obedience to Gods Commandement

Commandement you shall pray, heare the Word, receiue the Sacrament, and haue communion & conuersation with those that feare God, you shall bee saued in the end. What if you doe not yet feele benefit and comfort (when you vie these meanes of saluation) according to your desire, yet you must waite the good houre both of grace and comfort, euen as the *impotent folke* did, who lay waiting for the *Angels coming to mooue the waters*, that they might bee healed of their diseases, *at the pools of Bethesda*. For if, when God hideth his face, *you will wait* and looke for him, then *God will waite* his time to bee gracious, and *blessed shall you bee that wait for him*.

John 5.

Isay 8.17.

Isay 30.18.

It may bee, it commeth iustly vpon you, that God should make you waite his leasure, and cause you to buy wisdom

Psal 103
10.

dome with deare experience, because you did once account it an easie matter to belecue & repent, and therfore you did not take the first offers, but made God wait. If it were thus, yet despaire not of grace, only be humbled. For *God doth not deale with vs after our finnes, nor reward vs after our iniquities,* but according to his richmercie and promise made to vs in Christ Iesus.

Sect. 4. A remonall of feares rising from doubts of Gods love.

There are very many, who haue true proofes that they are the Elect of God, and haue reason to thinke, that God not onely can, but will doe them good: yet because they will deny that to bee bestowed vpon them, and to be in them which indeede is, therefore they feare, and are causlessly disquieted. I

would

would have such to consider first; whether they have not in them alreadie, euident proofes and signes of Gods effectuall loue towards them in Christ. These will acknowledge, that it is most true, that if they were sure, that God did loue them, they should not feare; but this is all their doubt, that God doth not loue them.

Some give this reason of their doubt. *God hath afflicted them, and still doth Plague them, yea, albeit they have professed the name of Christ, they are in some thing or other chastned daily, in so much that they seeme to bee, in the condition of those whom God hath threatned to curse in every thing, they put their hands vnto.* Therefore (say they) God doth not loue them.

Such weake and inconsiderate reasonings are incident to those, whom God truly loveth

Doubts of Gods loue, because of their grievous afflictions.

Remoued.
Deut. 28.

20.

Ans.

loveth. Did not the *holy men* of God reason, and conclude thus? But when doe Gods Children thus? It is in their *hast*, before they be well advised what they thinke or say. And whence is it? Is it not from their *ignorance*, and *brutishnesse* being carried away by sense? So *foolish was I and ignorant* saith the Prophet, &c. But when they come to themselves, and doe come to learne what is truth by the Word, then they learne, that it is not outward prosperitie will make *wicked men* happie, neither is it outward affliction that can make a *good man* miserable. Then they will neither applaude, nor envie the prosperitie of the wicked, nor yet misconstrue, nor repine at their owne afflictions. For they learne, that *no man can know Gods love or hatred by any outward thing*, that doth befall the *souls of men in this life*.
They

Psal. 31. 22.

Psal. 116. 11.

Psal. 73. 13. 14. 22.

Eccle. 9. 1.

They learne, that God doth oft smile on his enemies, and that hee doth oft frowne vpon, is angry with, and doth correct those whom he dearely loveth, euen as a *Father* doth his Children.

Pro. 3. 12.
Rev. 3. 19.

They learne by the Word likewise, that God hath excellent endes in all this, euen in respect of them, and all for their good, namely, for tryall of their graces, for prevention of sinne, for to remooue sinne, bringing them to repentance, and that they might bee made partakers of his Holinesse. Besides, herein hee doth much glorifie himselfe, shewing that he is *wonderfull in Counsell*, excellent in *Working*. Yea, then you may learne by the Word, and by your owne experience, that although the Child of God in his infirmitie and passion, when he is vnder the rod, may let goe his hold of God's

Rom. 8. 28.

Heb. 12. 10.

Isay 28. 29.

D d

yet,

Psal. 73. 23.
24.

Doubts of
Gods loue.
because
they pro-
sper:
Remoued.

Rev. 3. 19.

Heb. 12. 6.

Ans.

yet, that God in his loue and compassion towards his Child, will *hold him fast by his right hand*, and will not leaue him, but will *guide him with his Councell*, that hee may afterward *receiue him vnto Glory*. This is the way of God with his Children, wherefore none from hence hath cause to question Gods loue, but to conclude it rather.

There are others, (and it may bee the same, when the tyde of affliction is turned) because they *prosper*, and are not in trouble as other men, doe conceiue that God doth not loue them. For it is said, *as many as hee loveth, hee doth rebuke and chasten*, and he doth *chasten every Sonne whom he receiveth*.

See, a fearefull and doubtfull heart will draw matter to feede its feares and doubts, out of any thing. But know, God is

a

a wise and good *Father*, hee knoweth when to strike, and when to hold his hands.

In these cases God doth not vsually afflict his children with his heauie rod.

First, when they be *Infants*, or (if they bee growne to yeares) when they be *Weake* or sicke, and cannot beare correction ; then though they bee way-ward, and froward, and deserue strokes God doth forbear, and is inclined to pity rather.

Secondly, when they bee *good Children*, that is, shew that they would please him, endeavouring to doe what they are able, though it be with much imperfection, then God will not strike, but *spareth them, as a father spareth his only sonne that serueth him.*

Thirdly, when forbearance of punishment, and when fruites and tokens of kindnesse

In what cases God vsually doth not afflict his children

Mal. 3. 17.

D d a

will

Hof. 11. 4

will *reclaime* his children from evill, and doe proue *incitements* vnto good; God in this case also, like a wise and loving Father, had rather draw them by the *cords of love*, then drive them with the *lashes of his displeasure*. Thus you see God may loue his Children, and not bee alwayes afflicting of them.

Well, doe you *prosper*? Then take notice of Gods goodnesse towards you with thanksgiving; studie and indoevour therefore to bee the more obedient. If you cannot, yet grieue because you cannot bee more thankfull and more obedient. Then, because *prosperitie* hath made you better, or at least to will to be better, hence you may assure your selues, that your *prosperitie* is not given you in wrath, but in loue. But take heede, (quarrell not with God) because he forbearth

beareth to afflict you, either make this vie, that you bee good, and amend without blowes; or else be sure the more is behinde.

As the forementioned did question Gods loue, from considerations taken from their outward conditions; so there are very many, besides what they conclude from outward crosses, gather also from their inward horrors and distresses of Conscience, and from their intolerable perplexities of soule, that God doth not loue them: they thinke that their distresse is other, or greater then the affliction of any of Gods Children, therefore they want peace, fearing that God doth not loue them.

Those, to whom God doth heare speciall loue, may be so farre perplexed, with inward and strange terrours and discomforts, that they may thinke

D d 3 them-

*Fearers that
God doth
not loue
men, be-
cause they
thinke their
state to be
worse then
any others,
Remoued.*

Ans.

Psal. 77. 7. 8

9.

Mat. 27. 46.

Can. 5. 6.

Isay 49. 14.

1 Cor. 4. 3. 9

The ends
why God
doth grie-
uously dis-
tresse his
Children.

themselves to bee *forſaken* of God. Thus *David* complaineth, *will the Lord caſt off for ever?* And *will he be favourable no more?* Yea, not onely *David*, but *Chriſt Ieſus* himſelfe and his *Church*, did in their ſenſe and feeling, take themſelves to be *forſaken* of God; yet none that are wiſe will ſay, that theſe were out of Gods love, or were ever quite *forſaken*, though never ſo much perplexed and caſt downe; though in their owne feelings and ſenſe, they in the agony of their ſpirits, did thus thinke or ſpeake.

God hath moſt *holy and bleſſed ends*, why that many times he doth leade and leaue his Children in ſuch ſtraites, that then they are altogether without ſenſe of his love.

Fiſt, it is a juſt *correction* of them, for their not ſhewing love to God, and becauſe they doe in part *forſake* him by their ſinnes.

sinnes. This is therefore to humble them, and to make them know themselves, and to bring them to repentance. God may bee pacified towards them in the *maine*, yet for a time shew them no countenance; as *David*, though his anger was appeased towards *Absolom*, yet for a time hee would not let him see his loue, for he would not let him come in his sight, that *Absolom* might be more humbled, and might the more detest his sinne.

1. Sam. 14.
24.

Secondly, God exerciseth his beloved ones with many feares, horrors and doubtes, to prevent that *spirituall pride*, which else would bee in them, and that *self-sufficiencie*, which else they would conceiue to be in themselves. If they should alwaies haue sence of inward & spirituall comforts, and should not sometimes, haue prickes in the flesh and buffetings of *Satan*,

2. Cor. 12. 7

D d 4 they

they would bee *exalted above measure*, and would bee some thing in themselves in their owne opinion. But when there is such difficultie in getting, and in holding of grace and comfort, and when they shall finde what need they haue of both, and how, neither can be had, but from *God* in and by *Christ*, it will make them empty themselves, of *all things* in themselves, that they may bee *something* in *Christ*. And then, when they haue grace and comfort, they will acknowledge themselves to be behold- ing to *God* for the same.

Thirdly, *God* doth withhold from his Children, the sense of his favour, to try the sinceritie and truth of their sole dependance on him; trying whether, because *God* seemeth to forsake them, they will forsake him; whether, like *King Ioram*, they will say, *why shall they wait upon*

2 King 8.

33.

upon God any longer ? And whether, they will with *Saul*, betake them to vnlawfull meanes of help : Or whether on the other side, they will say with *Iob* and *David*, though God kill vs, or forget vs, yet wee will trust in him, hope in him & praise him, whom they are perswaded is, and will shew himselfe to be the health of their countenance and their God. God vseth to leaue his Children, as in another case he left *Hezekiah* to try them, and to know what is in their hearts.

Iob. 13. 15.

Psal. 42. 11.

Fourthly, God withdraweth himselfe for a time, that they may learne to esteeme more highly of his favour, and to desire it more, when by the want of it, they finde by experience, what an Hell it is to be without it. And that they may bee more thankfull for it, and bee more carefull ; (by studying to please God) for to keepe it when they

2. Chro. 32

31.

D d 5 have

• Psal. 80.
18 19.
Cant. 3. 2.
Cant. 5. 6.
Cant. 2. 7.
and 3. 5. and
8. 4.

God doth
never
wholy or
forever for-
sake his
Children.

Mal. 3. 2.
33. 34

have it. This holy vic^e David and the Church made of Gods forsaking them (as they thought) for a time. It made them seeke more diligently after God, promising that if he would turne to them, they would not goe backe from him ; resolving by his grace to stick more close vnto him.

But know this to your comfort, when God doth most withdraw himselfe and forsake you, it is but in part, and in seeming, & but for a time. He may, for the causes before rem-
dred, turne away his face, and forbear to shew his loving com-
tenance ; but hee will not take his loving kindnesse wholly from you, nor suffer his faithfulness to fail. What God said to his afflicted Church, that he saith to every afflicted member there-
of. For a small moment have I forsaken thee ; but with great mercies wil I gather thee. In a
little

little wrath haue I bid my face
from thee for a moment: but with
everlasting Kindnesse will I haue
mercy on thee, saith the Lord thy
Redeemer. Hence it is that in
your greattst extremities, your
faith and hope shall *secretly*
(though you feele not their
working) preserve you from
utter despaire. As it was
with *David*, & with our *Blessed*
Saviour, who altho these
wordes of theirs to God, *Why*
hast thou forsaken me, argued
feare, and want of sense of Gods
love, yet these words *My God*,
My God doe argue a secret af-
fiance and hope.

And whereas you say, that
no mans greife or troubles are
like yours, partly by reason of
outward afflictions, and partly
by inward temptations and
distresses, (giue me leaue to
deale plainly with you)
It is a *foolish* and a *most false*
speech. Talke with a thousand
thus

Isa. 54.7.3

Psal. 22.1.

Mat. 27.46.

thus troubled, they will all say thus, *No mans case was ever as mine is*, Nor so bad; will any that haue but common sense thinkethis to be true? Most of these must needs be deceived. You feeke your owne distresse, but you cannot fully know what an other feeleth.

If you would rightly looke into the distresses of others, who were better then your selues, according as they are recorded in the *Scripture*, you would not thus thinke. If you looke on outward afflictions, vpon whom did God ever lay his hand more heauie then on his *servant Job*? Had not *S. Paul* also his *troubles without of all sorts*, and *terrors within*, &c. And if you consider sorrowes, feares and distresses of all sortes were yours such as *Dauids* were, or more then his? I pray what meane these, and many moe the like speeches?

b My

Job 1.

1 Cor. 12.

33.

^b My bones are vexed, my soule
is vexed; but thou O Lord how
long? I am weary with my roa-
ring, mine eye is consumed with
griefe, it waxeth old. ^c Why sleepest
thou a far off? Why hidest thou
thy selfe in time of trouble? How
long wilt thou forget me Lord;
for ever? ^d How long wilt thou
hide thy face from me? I am
poured out like water, and all my
bones are out of ioynte. My heart
is like waxe, it is melted in the
midst of my bowels. My strength
is dried up like a potsherd; my
tongue cleaveth to my iawes, and
thou hast brought me to the dust
of death. ^e My bones waxe old
through roaring all the day: For
day and night thy hand was bea-
tie upon me, & There is no sound-
nesse in my flesh because of thine
anger, neither is there any rest in
my bones because of my sinne.
As mine iniquities, that is the pu-
nishment of mine iniquities, are
gone over my head, they are to
beatie

^b Psal. 6. 13.
. 6. 7.

^c Psal. 10. 1.

^d Psal. 13. 1.

^e Psal. 11.
14. 15.

^f Psal. 31.
3. 4.

^g Psal. 38 3.
4.

die for me. Thus and much more, doth he complaine. ⁱ I am wearie of my crying, my throat is drie, Mine eyes faile while I waite for my God. ^k My sore ran, and ceased not, my soule refused to be comforted.

Reply.

What thinke you now? Were not Iob, Paul, and Dauid, in Gods loue and favour, notwithstanding all this? It may be you will reply, howsoever the matter of their trouble might be greater then yours, yet they could remember God, they could pray to him, they had faith and confidence in God in their distresses, all which you want; therefore herein your case is worse then theirs.

Ans.

Consider your selues well, and it is to be hoped, that in some measure you shal find the like grace, faith and confidence in you, as was in them, If you see it not, be grieved for the want hereof; Indevour to doe

as you say, they did in their distresses, onely be not discouraged, and all shall be well. But take notice, I pray you, that sometimes *David* neither *did*, nor could pray, (as he conceived of his owne prayer) any other-wise then in *roaring*, and *complaining*; at which time, he saith he *kept silence*; but when he could *confesse his sinnes & pray*, then he had some apprehension that God had forgiven him his sinne. And for all *David's* remembrance of God, yet even then he was troubled, and his spirit was overwhelmed, and he saith his soule refused comfort, and saith unto God, *when wilt thou comfort me?* I grant it was his fault, yet it was such a fault as was incident to one beloued of God. Moreover I deny not, but that *Iob* and *David* had faith and hope in God; but these graces in them were oftentimes overclouded with vn-beliefe

Psal. 32. 3.

Psal. 32. 5.

Psal. 77. 3.

Pfal. 31. 22
Pfal 77. 10.

beleefe and distrust ; as doth appeare in their many passionate distempers ; at which times, yet their faith appeared to others in their good speeches and actions intermingled, rather then to themselves. And *David* confesseth that those his faithlesse complaints were *in his hart*, and *from his infirmities*.

How say you now? Is it not thus with you? Are you not like others of *Gods children*? Off and on, vp and downe, you would pray and can not, you would beleefe but (as you thinke) can not, you would haue comfort but can not feele it. Onely you feele a secret support now and then, and now and then, you doe see and feele a glimpse of *Gods* light and comfort, for which you must be thankesfull, which you must cherish by all meanes, & with which you must rest contented.

ted, waiting vntill God giue
you more.

You should know and con-
sider, that this is an old cun-
ning devise of *Satan*, to make
you belecue that your case is
worse, or at least much diffe-
rent from the case of any o-
thers, because hee knoweth,
that while hee holdeth you
thus conceited, no common
remedie, which did cure and
comfort others, can cure and
comfort you. For you will still
aske, was ever any as wee are?
and if *Gods ministers* can not
say yea, and that such an in-
struction, and such a promise
in the *word* did helpe him; then
you conclude that you are in-
curable.

But last of all, let it be sup-
posed that your case is worse
then any bodies els, Is there
not a soveraigne *Balme* in *Gods*
word, a *Catholicum* that wil heale
all spirituall diseases? *Gods*
word

An old de-
vise of Sa-
tan to make
a man think
his case to
be worse
then any o-
thers.

Gen. 18. 14.

word is like himselfe, to a beleever, an *Omnipotent word*. Is any thing *so hard for the Lord*? Neither is there any spirituall disease *so hard for his word*. When *Christ* healed the people with his word, did it not heale euen such, the like whereof, were never knowne to be cured before.

Ioh. 11. 39.
40.

They made no question, whether he cured the like before. Indeepe *Mirthe* failed in this, for she said of her brother *Lazarus* being dead. *Lord he stinketh*, for *he hath bin dead foure dayes*; shee conceived her brothers case to be desperate, and that none in his case could be raised. But *Christ* did blame her for want of faith; and by his word he did as easily raise *Lazarus* from being dead so long, as hee did cure *Peters wines mother* sicke but of an ague.

Mark. 1. 31.

It is not greatnes of any mans distresse

distresse whatsoeuer, that can hinder from helpe and comfort, but only as then in curing mens bodies, so now in curing and comforting mens soules, nothing hinders the cure, but the greatnes of the vnbeleefe of the partie to be cured: for all things are possible to him that beleeues.

Mark. 6. 5.
6.

Mark. 9. 23.

You will yet reply; indeede here lyeth the difficulty in our vnbeleefe.

Reply.

Well, be it so, If vnbeleefe be your disease, and trouble, doe you thinke that God cannot cure you of vnbeleefe as well as of any other sinne? But know that if with him in the Gospell you feele your vnbeleefe, and complaine of it, and confesse it vnto God, saying, *Lord I haue cause to beleeue. Lord I doe, I would beleeue, helpe thou my vnbeleefe*; if, with all, you will waite vntill God giue you power to beleeue, and to enioy comfort

Ans.

Mark 9. 24.

Isay 28.16.

*comfort in believing, faith maketh
no hast, this same is both to be-
leeve in truth, and is a certaine
meanes to increase in belie-
ving. Wherefore let not Satban,
nor yet a fearesfull heart make
you to iudge your case to des-
perat and remediless either in
respect of Gods power, or will,
though you yet be in distresse,
and doe feeble in you much
feare and vnbeliefe. Seeke to
God, and with patience waite
the good time of deliverance,
and comfort, and in due time
you shall haue helpe and com-
fort as well as any other.*

Obiect.

*There are yet some, that feare
God doth not loue them, be-
cause they haue prayed oft and
much; but God reiected their
prayers, and hath not heard
them.*

*There are many iust causes,
why God may reiect, or at least
not grant your prayers; and yet
may loue your persons.*

For

For first, It may be you *aske amisse*, either asking things vn-lawfull, or asking things inconvenient for the present, or in asking to haue good things temporall, or spirituall in that quantity and degree, which God doth not hold fit for you as yet; or you aske good things to an ill end, as to *satisfie some lust*, as pride, voluptuousnesse, covetousnesse, or some other; or lastly (though you failed in neither of the former,) yet you failed in this, you were *doubtfull*, you did not aske in faith, you did not beleewe, you should haue the things so asked. Whosoever do thus faile in asking, *let them not thinke ever to receive any thing in fauour from the Lord*. And it is a fruit of Gods loue, when he doth not answer prayers so made; For it will cause you to seeke him, and to pray to him, in a better manner that you may be heard.

2. Se-

Iam. 4. 3.

Iam. 1. 6. 7.

God hea-
reth prayers
many waies

2. Secondly God doth many times, in loue and mercie heare his childrens praier, when they think he doth not. God heareth prayers many wayes, you must observe this, else you wil iudge that he doth not heare your prayers, when yet indeed he doth. Sometimes yea alwayes when it is good for you, he giueth the very thing which you pray for. Sometimes he giueth not that thing which you aske; but something much better. As, when you aske *corporall and temporall good things*, he denyeth to grant them; but in stead thereof doth giue you things *spirituall and eternall*, likewise when you aske grace in some *speciall degree*, such as ioy, or comfort in God, or the like, it may please him, not to let it appeare that he giueth the same vnto you; but instead thereof he doth *enlarge your desires*, and he giueth *humility*, and *patience*

to waite his laifure, which will doe you more good then that which you prayed for. So likewise when you pray, that God would rid & eale you of such, or such a temptation; God doth not alwayes rid and eale you of it; but he instead thereof giveth you *Strength*, to withstand it, & keepeth you, that you are not overcome by it; thus Christ was heard in that which he feared, so he said to the *Apostle*, *My grace is sufficient for thee?* Which is better then to haue your particular request. For now Gods power is seene in your weaknes, & God hath the glory of it; & you hereby haue experience of Gods power, which experience is of excellent vse.

Heb. 5 7.

2 Cor. 12 9

Likewise you may desire, to haue such, or such a crosse removed; yet God may suffer the crosse to remaine for a time, but he giveth you strength & patience to beare it, & wisdom grace,

grace, to be lesse earthly, and more heavenly minded by reason of it. There was never any, that with an holy and humble heart, made lawfull requests according to the will of Christ, beleeving he should be heard; but though he were a man of many failings in himselfe, and did discover many weakneses in his prayer, was heard in that he prayed, either in what he *did aske*, or in what he *should rather haue asked*, either in that very thing, or in a better.

Iohn 3.16.
Rev. 15.

I would haue you leaue obiecting, and questioning, whether God loueth you, Consider this. Hath he not loued you, *that hath given his onely begotten sonne for you, and to you, who hath washed you with his blood, hauing given him to dye for your sinnes, and to rise againe for your iustification, and hath hereby translated you into the kingdome of his deare Sonne,* having

having also given vnto you to
believe in his name, hereby ma-
king you his children, inheri-
tors with the Saints in light.
What greater signe can there
be of greater loue of God to-
wards you? And what better
evidence can you haue, of
Gods loue in iustifying of you,
then the evidence of your faith,
whereby you are iustified?

Philip. 1. 29

Ioh. 1. 12.

Rom. 3. 28.

Secl. 5. A removal of false
feares rising from doubtings of
faith and iustification. All men
will grant, that if they were
sure that they had faith, they
should not doubt of their iustifica-
tion, nor of Gods loue to them
in Christ, But many doubt
that they haue no faith, or if
they haue any, it is so litle, that
it cannot be sufficient to carry
them through all oppositions
to the end, vnto Salvation.

First. If you haue any faith,
though no more then as a
graine of Mustard-seed, you

Ans.

Luk. 17. 6.

E c

should

should not feare your finall estate, nor yet doubt of Gods loue, for it is not the *great quantitie* and measure of faith that saveth; but the *excellent qualitie*, or *propertie* rather and vse of faith, if it be true, though never so small: For a man is not saved by the *worth of his faith*, by which he beleeueth, but by the *worth of Christ*, the person on whom he beleeueth. Now the least true faith doth apprehend whole Christ, as a litle hand may hold a Jewell of infinite worth as well though not so strongly as a bigger. The heart and spirits of the least infant the reasonable soule, when it first enters whereby the whole man is formed, as wel and afterward, when it is able to shew forth the operations of it. Moreover you should consider that God hath ¹ *Babes in Christ*, as well as *old men*, ^m *feeble minded* as well as *strong*, *sicke* children as well as *whole*

¹ 1 Ioh. 2. 13

^m Thes. 5.

14.

Rom. 14. 1.

Rom. 15. 1.

whole in his family. And those
that haue least strength and are
weakest, of whom the *holy*
Ghost saith, they haue a *little*
strength in comparison, yet they
haue so much as (through God)
will enable them in the time of
greatest tryalls, to *keepe Gods*
word, and that they shall not de-
ny *Christs name*. Also, God
like a tender father, doth not
cast off such as are litle, feeble,
and weake, but hath given
speciall charge concerning the
cherishing, supporting, and com-
forting of these rather then o-
thers. And *Christ Iesus*, he will
blow vp, and not *quench the least*
spark of faith.

But you will say, you are first
so full of *feares & doubtings*, (2)
you are so *fearfull to dye*, and to
heare of your coming to iudge-
ment, & (3) you can not *feele* that
you haue faith, you cannot *feele*
joy and comfort in beleeving,
wherefore you feare you haue no
faith.

E c 2

First,

Rev. 3. 8.

1 Thes. 5. 14.

Mat. 11. 30.

Reasons,
why many
thinke they
haue no
faith. but
without
cause.

Ans.

Mat. 8. 26.

Mat. 14. 31.

Reasons,
why some
are more
fearefull to
dye then o-
thers, and
why all na-
turally are
vnwilling to
dye.

First, If you (having so sure a word and promise) doe yet doubt & feare so much as you say, it is your great sinne, and I must blame you, now in our Saviours name, as he did his Disciples then, saying, *Why are you fearefull, why are yee doubtfull, O yee of little faith?* But, to your reformation and comfort, observe it, he doth not argue them to be of *no faith*, but onely of *little faith*. O yee of *little faith*.

Secondly, Touching feare of death and iudgement, *some feare* doth not exclude *all faith*. Many out of their naturall constitution are more fearefull of death then others. Yea *pure nature* will startle and shrink to thinke of the seperation of two so neere, and so ancient, & *such deare friends* as the soule and body haue beene. Good men such as *David*, and *Hezekiah* haue shewed their vnwillingness

lingnesse to dye. And many
vpon a mistaking, conceiving
that the panges and paines of
death in the parting of the
soule out of the body, to be
most torterous and vsuffera-
ble, are afraid to dye. Where-
as vnto many, the neerer they
are to their end, the lesse is
there extremity of paine; and
very many goe away in a quiet
swoone without paine.

And as for being mooued
with some feare, at the thought
of the day of iudgement; who
can thinke of that great appa-
rance before so glorious a Ma-
iestie, as Christ shall appeare in
to answer for all the things he
hath done in his body, without
trembling? The Apostle cal-
leth the thoughts thereof the
terror of the Lord. Indeepe to
be perplexed with the thoughts
of the one or other, argueth im-
perfection of faith and hope, but
not an utter absence, of either.

E c 3.

You

2. Cor. 5. 10
11.

You haue other and better things to doe in this case, then to make such dangerous conclusions viz. that you haue no faith, &c. vpon such weak grounds. You should rather when you feele this over-searfulness to dye and come to iudgement, labour to find out the ground of your error, and studie and indeavour to reforme it.

Vnwillingnesse to dye may come from these causes.

Causes why
Christians
are too vn-
willing to
dye.

First, From to *high an estimation*, and from to *great a loue to earthly things* of some kind or other, which maketh you afraid and to loath to part with them,

Secondly, you may be unwilling to dye, because of *ignorance of the superabundant and inconceivable excellencies of the Happinesse of Saints departed*, which if you knew, you would be willing.

Thirdly,

Thirdly, feare of death and comming to Iudgement, doth (for the most part) rise, *from a conscience guiltie of the sentence of condemnation*, being without assurance, that when they dye they shall goe to heauen.

Wherefore if you would be free from troublesome feare of death and Iudgement. Learne (1) to *thinke meanely and basely of the world*, in comparison of those better things, provided for them that loue God, and vse all things of the world accordingly, without *setting your heart upon them, as if you used them not.* (2) While you liue heare on earth, take your selues a side oft times in your thoughts, and *enter into heauen and contemplate deeply the ioyes thereof* (3) *Giue all diligence to make your calling, and election, and right vnto heauen, sure vnto your selves*; But let me give you this needfull Item, that

E c 4

you

Helpes against feare of death.

1. Cor. 7. 29
30. 31.

2 Pet. 1. 11.

Phil. 1. 23.

2 Tim. 4.
8.

Iob. 14. 14

you be willing and readie to iudge it to be sure, when it is sure, and when you haue cause so to iudge. If you would doe all this in earnest, you would be so farre from feare of death, that you would if you were put to your choise, with the Apostle choose to be dissolved and to be with Christ, which is best of all, and so farre from fearing the day of Indgement, that you would loue and long for Christs appearing, waiting with patience & chearefulnesse, when your change shall be. endeavour to follow these directions; then, suppose that you cannot keepe downe these feares, and conquer them as you would, yet be not discouraged, for feares and doubts in this kind, doe flow many times from strength of temptation, rather then from weakenesse of faith. Moreover what if you cannot attaine to so high a pitch in your faith,

as

as *S. Paul* had, are you so *ambitious*, that no other degrees of faith shall satisfie you? Or are you so *foolish*, as thence to conclude, that you haue no faith.

Thirdly, Whereas you say, you are without feeling, therefore you feare you haue no faith. I acknowledged that want of feeling, and want of sense of Gods favour, is that which doth more trouble Gods tender hearted children, and make them more doubt of Gods love and of their iustification, then any thing else, whereas I know nothing that giveth them lesse cause.

For first, *What* meane you by feeling? If you meane the enjoyment of the things promised & hoped for by inward sense, This is to overthrow the nature, and to put an end to the vse of faith and hope. For Faith is the ground of things hoped for, & the evidence of things not scene,

An answer to those which question their faith, for want of feeling.

Heb. 11.1.

Rom. 8. 24.

And the *Apostle* saith, *Hope that is seene, is not hope.* Indeepe *faith* giveth a *present being* of the thing promised to the beleever, but it is a being, not in sense, but in hope, and assured expectation of the thing promised: Wherefore the *Apostle* speaking of our spirituall conversation on earth saith, *We walke by faith, not by sight.* These two; *faith* and *feeling* are opposite one to the other in this sense; For when we shall live by *sight* and *feeling*, then, we shall cease to live by *faith*.

1. Cor. 5. 7.

Secondly, if by *feeling* you meane, a *joyous and comfortable assurance* that you are in Gods favour, and that you shall be saved, and therefore because you want this *joyous assurance*, you thinke you have no *faith*, you must know this conclusion will not follow.

For *faith*, whereby you are saved and set into state of grace, and

and this *comfortable assurance* that you are in state of grace and shall be saved, *doe differ* and are not the same. It is true, *Assurance* is an effect of *faith*, in all that haue this assurance, yet it is not such a *proper and necessary effect*, which is *inseparable* from the very being of faith in a man at all times. For you may haue *saving Faith*, yet at sometime be without the *comfortable assurance* of Salvation.

To beleeve in Christ to Salvation, *is one thing*, and to know assuredly that you shall be saved, *is another*. For *Faith* is a *direct act* of the reasonable soule, receiving Christ and Salvation offered by God with him. *Assurance* riseth from a *reflect act* of the soule, namely, when the soule, by discourse returneth vpon it selfe, and can witnesse that it hath the aforementioned grace of faith, whereby

Ioh. 20. 31.

2 Ioh. 5. 15.

whereby a man can say, I know that I beleeve, that Christ Iesus is mine, and I know that I beleeve, that the promises of the Gospel belong unto me. The holy Scriptures are written for both these ends, that first Faith, and then assurance of faith & hope should be wrought in men. These things are written, saith S. Iohn in his Gospel, that you may beleeve, that Iesus Christ is the Sonne of God, and that beleeving you might have life through his name. These things haue I written (saith the same Apostle in his Epistles) to you that beleeve on the sonne of God; that yee may know that you haue eternall life, and that you may beleeve, that is continue to beleeve, & increase in beleeving on the name of the sonne of God. A man is saved by faith, but hath comfort in hope of Salvation by Assurance; So that the being of spirituall life, doth subsist in Faith, not in Assurance.

Assurance and Feeling. And that is the strongest and most approoved faith, which cleaveth to Christ and to his promises, and which holdeth his owne without the helpe of feeling. For albeit *Assurance* giveth vnto vs, a more evident certainty of our good estate, yet *Faith* even without this, will hold vs certaine in this good estate, whether we be assured or not.

Wherefore some *Divines* have well conceived of a *double certaintie* of things apprehended by mans Iudgement, The first is *Certaintie of Adherence*, and cleaving fast to the thing it beleeveth, causing a man from the bare assent and consent to the truth and goodness of the promise, and commandement of God in his word, for to *cleave* to the promise and to *rely* on it, and to *obey* that commandement, which

which Commandeth him to beleeve in Christ Iesus; yea, though this truth be not otherwise so evident and cleare to the understanding, to satisfie mans naturall reason. For though Faith, in its minority, cannot alwayes comprehend to the full, how, and by what meanes, or why in reason, the thing promised should be fulfilled; yet, because it conceiveth thus much, *that the things of God are not fully comprehended by humane reason, and that the truths of God are infallible, whether it comprehend them or not; will first beleeve and rest on the promise, and then afterward consider how it may be; so farre as is fit to be vnderstood by reason. Hence it is that albeit reason, as it is now corrupt will still be obiecting, and will be satisfied with nothing, but what it may know by sense and demonstration by Artifici-
all*

Ioh. 3. 4.

*all Arguments; yet Faith, even
above and against sense, and all
naturall reasoning, will give
credit vnto, and rest vpon the
bare naked diuine witnesse of the
word of truth, for his sake that
doth spake it.*

Secondly, there is a *certain-
tie of Evidence*, namely when
the thing beleaved is not one-
ly said to be true and good,
but a man doth find it so to be
by *sense and experience*, and is so
evident to mans reason convin-
cing it by force of *Argument*,
taken from the causes, Effects,
properties, Signes Contraries,
and the like, that it hath no-
thing to obiect against the
thing propounded to be be-
leaved. The certainty of
Adherence is the certainty of
Faith, The certainty of *Evi-
dence* is the certainty of *Assu-
rance*, This certainty of *Assu-
rance* and evidence is, of excel-
lent vse, for it maketh a man
fruitfull

2 Pet. 1. 8.

10.

fruitfull in good works, and doth fill him full of ioy and comfort: therefore must by all meanes be gotten, yet, is not of it selfe so strong, nor so constant, nor so infallible as the certaintie of *Faith* and *Adherence* is. For sense and reason since the fall (even in the regenerate, though they will lay some foundation in the rules of faith to proceede by yet erring in, or misapplying the rule) are weake, variable, and their conclusions are not so certaine, as those of pure Faith; Because *Faith* buildeth onely vpon *Divine Testimony*, concluding without reasoning or disputing, yea many times against reasoning.

So that notwithstanding the excellent, and needefull vse of *Assurance*, and certaintie of Evidence; it is *Faith* and the certaintie of *Adherence*, which by even in feares and doubts a

man

man cleaveth fast to the promises, and is that which we must trust vnto, and is the *Cable* we must hold by, least we make shipwrack of all, when we are assaulted with our greatest temptations, for then many times, our *Assurance* leaveth vs to the mercy of the windes and Seas, as Marriners speake. If you haue *Faith*, though you haue *little or no feeling*, you are yet sure enough of *Salvation*, indeede, though not in your owne apprehension. When both can be had, it is best, for then you haue most strength, and most comfort giving you cherefulnesse in all your troubles, but that *certainety of faith*, and *cleaving* to the naked word and promise, is that to which you must trust.

See this in the *examples* of most faithfull men, for when they haue beene put to it, it was this that vpheld them, and
in

in this was their faith commended. Abraham against all present sense and reason, even against hope, beleevd in hope, both in the matter of receiving a sonne, and in going about to offer him againe vnto God in Sacrifice.

Heb. 11. 17.

18. 19

He denyed sense and reason, he considered not the unlikelihoode, and seeming impossibilities in the iudgement of reason, that ever he should haue a seede, he being old, and Sarah being old and barren, or hauing a seede, that he should be saved by that seede, sith he was to kill him in sacrifice. He onely considered the Almighty power, faithfulness and soveraignety of him that had promised, he knew it was his dutie to obey and to waite, & so let all the busines thereabout to rest on Gods promise. For this his faith is commended, and he is said to be strong in faith. Job and David shewed most

Rom. 4. 18.

19. 20. 21.

most strength of *Faith*, when they had *litle or no feeling* of Gods favour, but the contrary rather. *Iob* had litle feeling of Gods favour, when for paine of body he said, *wherefore doe I take my flesh in my teeth*, and in anguish of soule he said, *Wherefore hidest thou thy face, and takest me for thine enemy*; Yet then this certaintie of faith, which made him cleave vnto God, made him to hold fast, and say in the same Chapter, *Though he slay me, yet I will trust in him*. When *David* said to God, *why hast thou forgotten me*? His Assurance was weak; yet even then his Faith discovered it selfe, when he saith to his soule, *why art thou disquieted within me*, Hope in God, who is the health of my countenance, and my God. You see then that the excellencie of faith lyeth not in your feeling, but, as the Psalmist speaketh by experience, in clea-
ving

Iob 13. 14.
24.

Iob 13. 15.

Psal 42. 9.
Psal 42. 11.

Psal 73. 28

ving close vnto the promise, & relying on God for it, vpon his bare word. For he saith, *it is good for me to draw neere to God, & haue put my trust in the Lord God,* this was it which secretly vp-held him, and kept him in possession, when, as you may see in that Psal. his Evidences, and Assurance was to seeke.

Wherefore beleeeve Gods promises made to you in Christ, and rest on him, even when you want ioy, and settling comfort, for having Faith, you are sure of Heaven, though you be not so fully assured of it, as you desire. It will be your greatest commendation, when you will be dutifull servants and children at Gods commandment, though you haue not present wages, when you wilt ke Gods word for that. Those are bad servants and children, which cannot goe on chearefully, in doing their *Master or fathers*

will

will, except they may receive the promised wages, at least in good part *asorehand*, or every day; or except they may haue at least, a good part of the promised inheritance presently, and in hand. *Feeling of comfort* is part of a *Christians wages* and inheritance, to be received at the good pleasure of God, that freely giveth it, rather then a Christian dutie. To comfort and stay our selues on God in distrelle, is a dutie, but this ioyous sense & feeling of Gods favour, is a *gracious favour of God towards vs*, not a *dutie of ours toward God*. It is from too much distrust in God, and too much selfe respect, when we haue no heart to goe about his worke, except we be full of feeling of his favour. He is the best child, or servant, that will obey out of loue, dutie, and conscience, and will trust on God, and waite on him for his

his

his wages and recompence.

Thirdly, when you say, you cannot *feele*, that you haue faith or hope, *you meane*, as in-
deede many good soules doe, *you cannot finde and perceive, that these graces be in you in truth*: My answer is, If faith and hope, be in you, then if you would iudiciously enquire into your selues, and *feele for them*, you may find and *feele them*, and know that you haue them; For as certainly, as he that seeth, may know that hee seeth; so he that hath the spiritu-
al sight of faith, may know that he hath faith. Wherefore *try and feele for your faith*, and you shall find, whether it be in you yea or no, by considering, first, the *nature* of saving faith, and then consider the *certaine effects* thereof.

First therefore, doe not conceive that to be *faith*, which is *no faith*, nor yet that to be

no

Many doe not feele that they haue faith be-
cause they do not feele for it.

How a man may know that he hath faith, by considering the nature of it.

no faith, which is faith.

You may know wherein true saving faith consists, by this which followeth. Whereas (man being fallen into state of condemnation by reason of sin, thereby breaking the Covenant of workes,) it pleased God to ordaine a new Covenant, the Covenant of Grace, establishing it in his onely Sonne Christ Iesus made man, expressing the full tenour of this his Covenant in the Gospell, wherein he maketh a gracious and free offer of Christ, in whom this Covenant is established, together with the Covenant it selfe vnto man; now when a man understanding this offer, giveth credit vnto it, and assenteth thereto because it is true, and approveth it, and consenteth to it, both because it is good for him to embrace it, and because it is the will and Commandement of God, and is one condition in the Cove-
nant

nant that he should consent for his part; and trust to it, when therefore a man receiveth, Christ thus offered, together with the whole Covenant in every branch of it, resolving to rest on that part of the Covenant, made and promised on Gods part, and to stand to every branch of the Covenant, - to be performed on his part; Thus to embrace the Covenant of grace, and to receive Christ in whom it is confirmed, is to believe.

This offer of Christ, and the receiving him by faith, may clearly be exprest by an offer of peace, and favour, made by a King unto a woman that is a rebellious subject; by making offer of a marriage betweene her and his onely Sonne, the heyre apparent to the Crowne, who to make way to this match, vnder-takes by his fathers appointment, to make ful satisfaction to his fathers iustice in her behalfe, and to make her every way fit

to be daughter to a king. And for effecting this match betweene them, the *Sonne*, with the consent and appointment of his *Father*, sendeth his chiefe servants a wooing to this vnworthy woman; making offer of marriage in their Masters behalfe, with the clearest proofes of their Masters good will to her, and with the greatest earnestnesse and intreaties, to obtaine her good will, that may be. This woman at first being a *Ward*, or *bonawomen* vnto this kings sonnes mortall enemye, and being in loue with base slaues like her selfe, companions in her rebellion, may happily set light by this offer, or if she consider well of it; she may doubt of the truth of this offer, the match being so vnequall and so vnlikely on her part, shee being so base and so vnworthy, she may thinke the motion to be to good to

F f

be

be true; yet if vpon more ad-
vised thoughts, she doth see &
beleewe, that there is such a one
as the *Kings Son*, and *beleeveth*
that he is in earnest, and would
match with her; and conside-
reth also that it shall be good
for her, to forsake all others &
take him, now when shee can
bring her selfe to beleewe this,
though she commeth to it with
some difficultie, & *when withall*
she giveth a true & hearty consent
to haue him, & to forsake al other,
& to take him as he is, to obey
him as her Lord and to take part
with him in al conditions. better or
worse, though she come to this
resolution with much a do, then
the match is as good as ma be be-
tweene them; for herevpon fol-
loweth the mutuall plighting
of their troathes each to other.

The application is easie through-
out, I will onely apply so much,
as is for my purpose, to shew
the nature of iustifying faith.

God

God offers his onely begotten Sonne Iesus Christ, yea Christ Iesus by his Administers offeres himselfe in the Gospel vnto rebellious man, to match with him, only on this condition, that forsaking his kindred and fathers house, forsaking all that he is in himselfe, he will receive him as his head, husband, Lord and Saviour; Now when any man vnderstandeth this motion, so far as to assent, and consent to it, and to receive Christ and cleave to him; then he beleeveth to Salvation, then the match is made betweene Christ and that man, then they are handfasted and betrothed, nay married, and are no longer two, but are become one spirit.

By all this you may see, that in saving faith there are these two acts.

First, an assent to the truth of the Gospel, and that not onely in generall, beleeving that there

2. Cor. 11. 2

Psal. 45. 10.

Rom. 7. 4

1 Cor. 6. 17

Two special acts in saving faith.

is a *Christ*, beleeving also what manner of person he is, and vpon what condition, he offereth himselfe to man to saue him; but also beleeving that this *Christ* graciously offereth his loue and himselfe, to a mans selfe in particular.

Psal. 45. 11.

The second act is, an approbation and liking well of this offer of *Christ*, with consenting, and heartie saying I to the said offer, resolving to take him wholly, and fully as he is, accepting of him according to the full tenour of the marriage covenant, not onely as a mans *Saviour*, for to defend and shelter him from euill, and to saue him and bring him to glory; but as his head to be ruled by him, and as his *Lord and king* to worship & obey him, beleeving in him, not onely as his *Priest* to satisfie for him, but also as his *Prophet* to teach, and as his *King* to governe him, cleaving to him

in all estates, taking part with him in all the evils, that accompany the profession of Christs name, as well as in the good.

Luk. 9. 23.

The first act is not enough to save any. The second act cannot be without the former, where both these are, there is a right receiving of the Gospel, there is true faith.

The principall matter lyeth in the consent and determination of the will in receiving of Christ; Which that it may be without exception, know with manner of will you must consent, and receive Christ.

VWith what manner of will and consent, a man receiveth Christ by faith.

First, it must be with an advised and considerate will, it must not be rash, and on a suddaine, in your ignorance, before you well know what you doe. You must be well advised, and consider well of the person, to whom you giue your consent, that you know him, and that you know the nature of marri-

age, and what you are bound vnto by vertue of it, and what it will cost you.

Luk. 14. 28.

Act 8. 37.

Secondly, your consent must be with a *determinate*, and *compleat will*, touching present receiving him. It must not be a faine consent, in an indifferency whether you consent or no, it must not be in a purpose, that you will receive him hereafter; but you must give your hand and heart to him for the present, else yet it is no match.

Thirdly, your consent must be with a *free and readie will*; it must not be, as it were with a forced will and constrained, yeelding against the will; but (howsoever, it may be with much opposition and conflict, yet you must so beate downe the opposition, that when you giue consent, you bring your will to doe it) readily and freely, with thankfull acknowledging your selues much bound

bound to Christ all the dayes of your life, for that hee will vouchsafe to make you such an offer.

When *consent* is rash, faint, and not free, this will not hold for good any long time; but when your consent is advised, compleate, and free, the knot of marriage betwixt Christ & you, is knit so fast, that all the lusts of the flesh, all the allurements of the world, and all the powers of Hell, shall not be able to breake it.

By this which hath beene sayd, touching the nature of faith, many, who thought they had *Faith*, may see that yet they have none.

For they onely beleeve in generall that there is a *Christ* and a *Saviour*, who offereth grace and Salvation to mankind, and herevpon they presume. This generall faith is needefull, but that is not e-

F f 4 nough,

Many presume that they have faith, which have none.

nough, it must be a perswasion of Gods offer of Christ to a man in particular, that the *will in particular*, may be induced to consent. There must likewise be that particular consent of will, and accepting of Christ, vpon such termes as he is offered. They enter into the marriage covenant, that receive Christ aright, resolving to forsake all other, and obey him, and to *take vp his crosse*, and indure al hardnesse with him, and for him, as shame, disgrace, poverty, hatred, and spite in the world, and all manner of misusages; this they consent to, & resolve vpon for the present, and from this time forward, for the whole time of their life; which things many neither did, nor intended to doe, when they gaue their names to Christ; they onely received him as their *Iesus*, one by whom they did looke to be saved, and honoured

red, looking that he should endow them with a faire ioynture of heaven, but they did not receive him as their Lord. In doing thus, they erred in the *essentials of marriage*, For they erred in the *Person*, an *Idoll Christ* for the true *Christ*. They erred in the *forme of marriage*; they tooke him not for the *present*, nor *absolutely*, for better for worse (as we speake) in sicknesse and health, in good report, and ill report, in persecution and in peace, forsaking all other, never to part, no not at death. Wherefore *Christ* doth not owne these foolish *Virgins*, when they would enter the *Bridechamber*; but saith *I know you not*; For because their was no true consent on their part, they had no faith, & their contract or marriage with *Christ* was onely but in *speech*, but was never *L. gall*, nor consummate.

Mat. 25. 12

F f 5

By

By this which hath bin said, others who haue faith indeede, may know they haue it, namely, if they so beleeve the Covenant of Grace established in Christ, that withall their hearts they accept of him, and it, so that they will *stand to it on their parts*, as they are able, and *rest on it so far as it concernes Christ* to fulfill it, For this is faith.

Reply.

Vnto this, some fearefull foules will reply, If we haue not Faith, except vnto assent to the truth, we doe also receiue Christ offered, with a deliberate, entyre, and free consent, to rest on him, to be ruled by him, and to take part with him in all conditions; then we doubt, that we haue no Faith; because we haue so hardly brought our selues to consent, and find our selues so weake in our consent, and haue bin so vnfaithfull in keeping promise with Christ.

Truth

Truth, fulnesse, and firmenesse of consent of will to receive Christ, may stand with many doubtings, and with much weaknesse, and sense of difficultie, in bringing the heart to consent. For so long as there is a law in your members warring against the law of your minde, you can never doe as you would. If you can bring your hearts to will, to consent and obey, in spite of all oppositions, this argueth heartie and full consent, and a true Faith. Nay, if you can bring the heart, but to desire to receive Christ, and to enter into Covenant with God, made mutually betweene God and you in Christ, and that it may stand, according to the offer, which he maketh vnto you in his word, even this argueth a true and firme consent. and maketh vp the match betweene Christ and you. Even as when Iacob related the particulars of
an

Ans.

Rom. 7. 23.

Isa. 1. 19.

Gen 30.34

an earthly Covenant into which he would haue *Laban* enter with him, *Labans* saying *I would it might be according to thy word*, gaue prooffe of his consent, and did ratifie the Covenant betwixt them. If you can therefore, when God tenders vnto you the Covenant of Grace, willing you to receive Christ, in whom it is established, and to enter into this Covenant, It (I say) you can with *all your heart*, say to God, *I would it might be according to thy word*; The Covenant is mutually entred into, and the match is made betwixt Christ and you. And whereas it doth trouble you, that you cannot be so faithfull to Christ, as your Couenant doth bind you, *it is well you are troubled*, if you did not withall make it an argument, that you haue no faith, for in that it *heartily grieueth you*, that you cannot beleeve

beleeve, nor performe all faith-
fulnesse to Christ, *it is an evi-
dent signe that you have faith.*
You must not thinke, that after
you are truly married to Christ
you shall be free from evill so-
licitations by your old lovers;
Nay sometimes a kind of vio-
lence may be offered, by *spu-
all wickednes*ses vnto you, so that
you are *forced* to many evils
indeede against your will, as it
may befall a faithfull wife, to
be *forced* by one stronger then
shee; yet if you give not full
consent vnto them, and giue
not your heart to follow them,
your husband Christ will not
impute these rapes vnto you;
yet let none by this take liberty
to offend Christ in the least
thing, for though Christ loue
you more tenderly, and more
mercifully, then any husband
can loue his wife, yet know ye,
he doth not dote on you; hee
can see the smallest fautes, and
sharply

Caution
that none a-
buse Christs
lenity.

sharply (though kindly) rebuke and correct you for them, if you doe them presumptuously. But he esteemeth none to breake *spirituall wedlocke*, so as to dissolve marriage; but those, whose *hearts are wholly departed from him*, and are set vpon, and giuen to some thing else. If you thus looke into the true nature of faith, you may know and feele that you haue it.

Faith
knowne by
the effects
thereof

You may know a *linely faish* likewise, by *most certaine effects*, I meane not comfort and ioy, which are sometimes felt, and through your fault, sometime not; but by such effects, which are more constant, and more certaine, and may be no lesse felt then ioy and comfort, if you would feele for them: Amongst many I will reckon these.

First, if you feele a *fight and consuel betweene beleeuing and the*

the contrary, namely, *doubting, feare, and distrust*; and in that combat you take part with be-
lieving, hope, and confidence,
or at least desire heartily that
these should prevaile, and are
grieved at heart, when the o-
ther get the better. If you *feele*
this, doe not say, you have *no*
feeling; Doe not say, you have
no faith.

This *conf. El.* and *desire to have*
faith gave proof, that the man
in the Gospell, who came to
Christ to cure his child, *had*
faith, I beleeve Lord saith hee,
Lord helpe my *unbeleefe*, Doe
not say (as I have heard many)
This man could say I beleeve;
but we cannot say so. I tell you,
if you can heartily say, *Lord*
helpe my unbeleefe, I am sure,
any of you may say *I beleeve*.
For whence is this *feeling* of
unbeleefe and *desire to beleeve*,
but from *Faith*?

Secondly, I will aske you
that

Mark 9.24.

that haue giuen hope to others, that you doe beleeeve, and that yet doubt you have not truth of faith and hope in God, only these questions, and as your heart can answer them, so you may iudge. *Will you part with that faith and hope which you call none for any price? Would you change present states with, those, which presume they haue a strong faith, whose consciences doe not trouble them, but are at quiet, though they live in all manner of wickedness? Or at best are meere civilly honest? Nay, would you (if it were possible) forgoe all that faith, and hope, and other graces of the Spirit, which you call none at all, and returne to that former state, wherein you were in the dayes of your vanitie, before you did indeavour to leaue sinne, and to will to indeavour to settle to Religion in earnest? Would you lay any other*

other foundation to build vpon, then what you haue already layd? Or is there any person or thing, whereon you desire to rest for Salvation and direction, besides Christ Iesus? If you can answer, no; but can say with *Peter*; *to whom shal we goe, Christ onely hath the words of eternall life*; you know no other foundation to lay, then what you haue laid, and haue willed, and desired to lay it right; you *resolve never to pull downe what you haue built*, though it be but a litle. It is your griefe that you build no faster vpon it. By this answer you may see, that your conscience, before you are aware, doth witnesse for you, and will make you confesse, that you haue some true faith and hope in God, or at least hope that you haue. For (let men say what they will to the contrary) *they alwayes thinke they haue those*

Ioh. 6. 68.

those things, which by no means they can be brought to part with.

Thirdly, if you would haue feeling and prooffe of your *faith* and *Iustification*; feele for it in the most certaine effect, which is your *Sanctification*. Doe you feele your selves loaden and burthened with sinne? Doe you feele your hearts ake with sorrow for sinne? Doe you feele your selues to be altered from what you were? Doe you now beare good will to Gods word and ordinances? And doe you desire the pure word of God, that you may grow in grace by it? Doe you affect Gods people therefore, because you thinke they feare God?

1 Pet. 2. 2.

1 Ioh. 3. 14

Is it your desire, to approue your selues to God, in holy obedience? And is it your trouble, that you cannot doe it? Then certainly you haue *faith*, you haue an effectual *faith*.

faith. For what are all these but the very *Pulse, breath, and motions of faith*? If you feele *grace*, it is a better feeling, then feeling of *comfort*; for *grace*, in men of vnderstanding, is never, fevered from effectuall *faith*, but *comfort* many times is; for that may rise from presumption, and false *faith*. *Grace* onely from the Spirit, and from true *faith*.

Jam. 2. 22.
26.

SECT. 6. A removall of feares, rising from doubting of Sanctification. It is granted by all, that if they be *truly Sanctified*, then they know that they haue *faith* and are *iustified*; But many feare they are not Sanctified, and that for these seeming reasons.

First, some feare they are not Sanctified, because they do not remember, that ever they felt those *woundes & terrours of conscience*, which are first wrought in men, to make way to *Conversion*,

Feares of not being sanctified because as its thought, they were not sufficiently wounded in their first Conversion, Removed.

* A^ct. 2. 37.b A^ct. 9. 6.c A^ct. 16. 19

d Gen. 4. 13

e Mat. 27.

34.

Ans.

sion, as it was in them, who were
 a *prickt at heart* at Peters Ser-
 mon, and in b *S Paul*, and in
 the c *Taylor*: Or if they felt any
 terrours, they feare they w^e re
 but certaine *flashes*, and fore-
 runners of *Hellish torments*;
 like those of d *Caine* and
Indas.

As it is in the *naturall birth*
 with the *mother*, so it is in the
spirituall birth with the *child*.
 There is no birth without some
 travaile, & paine, but not all a-
 like. Thus it is in the *new birth*
 with a^s that are come to yeeres
 of discretion. Some haue so
 much griefe, feare, and hor-
 rour that it is intollerable, and
 leaveth so deepe an impression,
 that it *can never be forgotten*; o-
 thers haue some true sense of
 greife and feare, but nothing to
 the former in comparison,
 which *may easily be forgotten*;

There are causes, why
 some haue, or at least feele,
 some

some more, some lesse.

Some haue committed, more grosse, and *more hainous finnes* then other, therefore they haue more cause and neede, to haue *more terrour and heart breaking* then others.

2. God doth set some apart, for *great employments* then others, such as will require a man of great trust and experience; wherefore God (to prepare them) doth exercise such with *greatest tryals*, for their deepe humiliation, and for their more speedie and full reformation, that all necessary graces might bee more deeply, and more firmly rooted in them.

3 Some haue beene *religiously brought up from their infancy*, whereby, as they were kept from grosse finnes; so their finnes were subdued by *little and little*, without any sensible impression of horroure; Grace,
and

Reasons,
why some
feele more
griefe and
feare in
their first
Conversion
then others

and comfort being inſtilled into them all moſt inſenſibly.

Some *by naturall conſtitution,* and temper of body, *are more fearefull,* and more ſenſible of anguiſh then others, which may cauſe, that although they may be alike wounded in conſcience for ſinne, yet they may not feele it all alike.

5. There may be the like feare, and terroure, wrought in the conſcience for ſinne, in one as well as another; yet it may not leaue the like laſting ſenſe, and impreſſion in the memory of the one, which it doth in the other. *Be cauſe God may ſhew himſelfe gracious, in diſcovering a remedie, and giving comfort to one, ſooner then to the other.* As two men may be in perill of their liues by enemies; the one as ſoone as he ſeeth his danger, ſeeth an *impregnable Caſtle,* to ſteppe into, or an army of friends

friends to rescue him; this mans feare is quickly over, and forgotten.

The other doth not onely see great danger, but is surprized by his enemies, is *taken and carried captive*, and is a long time in cruell bondage & feare of his life, till at length, hee is redeemed out of their hand. Such a feare as this can never be forgotten.

You may evidently know, whether you had *sufficient* griefe, and feare in your *first conversion* by these signes. Had you ever such, and so much griefe for sin, that it made you to dislike sin, & to dislike your selfe for it, and to bewearie and heavieladen with it, so as to make you heartily cōfesse your sinnes vnto God, and to aske of him mercie & forgivenesse? Hath it made you to looke better to your wayes, and more carefull to please God? Then
be

How to
know that
a man had
sufficient
griefe, and
terror, in
his first
Conversion

1. Cor. 7. 10

be sure, it was a competent and sufficient griefe; because it was a godly sorrow to repentance never to be repented of.

Againe, are you now grieved and troubled, when you fall into particular sinnes? then, you may be certaine, that there was a time when you were sufficiently grieved and humbled in your Conversion; For this latter griefe is but putting that griefe into further act; whereof you received an *Habit* in your first Conversion.

If you can for the present find any proofes of Conversion, it should not trouble you, though you know not *when*, or *by whom*, or *how*; any more then thus, that you know that God hath wrought it by his word and Spirit. When any field bringeth forth a croppe of good corne, this proveth that it was sufficiently plowed; For God doth never sow, vntill the fallow

low ground of mens hearts is sufficiently broken vp.

Now as for those of you which remember that you haue had terrours of conscience, and it may be, ever and anon feele them still, who feare that these were not beginnings of *Conversion*, but rather beginnings of *desperation* and *Hellish torments*, you should know, that there is great difference betweene these and those.

Those feares and horrours, which are onely flashes, and beginnings of hellish torment, are wrought onely by the *Law* and *spirit of bondage*, giuing not so much as a secret hope of Salvation. But those feares, which make way vnto, and which are the beginnings of *Conversion*, are indeed first wrought by the *Law* also, yet not onely, for the *Gospell* hath at last some stroke in them, partly

The Difference betweene the terrours that prepare to conuersion, and those which are the beginning of Hellish torment.

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to

to melt the heart, broken by the law, partly to support the heart, causing it by some little glimpse of light, to conceive possibility of remedie; Compare the terrors of *Caine* and *Judas*, with those of the men prickt at *Peters Sermon*, with *S. Pauls* and the *Apostles*, and you shall see both this, and the following differences.

2. The former terrours and troubles are *caused*, either *onely* for *fear* of *Hell*, and fierce wrath of God, but not for sin; *or if at all for sinne*, it is *onely* in respect of the *punishment*. These tending to conversion, are also *caused through fears of Hell*, but *not onely*; The heart of one thus troubled *aketh* because of his sin, & that *not onely because it deserveth hel*, but because by it he hath offended, & dishonoured God.

3. Those, who are troubled in the first sort, doe *continue* headstrong

headstrong and obstinate, retaining their wonted hatred against God, and against such as teare God, as also their loue to wickednesse; onely, it may be, they smother and bite in their rancor, that for the time it doth not appeare; But in the other will appeare some alteration towards goodnesse; As, whatsoever their opinions, and speeches were of Gods people before, now they begin to thinke better of them, and of their wayes. So did they in the Acts, Before they were prickt at hart they did scoffe at the Apostles, & derided Gods gifts in them, but afterwards said (*men and brethren*) they conceived reuerently of them, and spake reverently to them. See the like in *Paul*, in his readinesse to doe whatsoever Christ should enioyen him. The *layour* also in this case, quickly became well affected to *Paul* and *Silas*.

G g 2

4 The

Act. 2. 13.
37.

Act 9. 6.

Act. 16. 24.
30. 33.

Gen. 4. 17.
&c.

1 Sam. 16.
17.

Isa. 50. 4.

4 The former sort, when they are troubled with horreur of Cōscience, *seeke no remedies, but such as are worldly and carnall, as iollity, company-keeping musicke and other earthly delights, as in building, and in their lands and livings, according as their owne corrupt hearts, and as carnal men will advise them, wherby sometimes they stupisie and deaden the Conscience, & lay it a sleepe for a time.* Thus Caine, and Saul allayed their distempered spirits. And if they have some godly friends, which shal bring them to Gods Ministers, or do theselues minister to them the instructions of the word, this is tedious, & irkesome to them, they cannot relish these meanes, nor take any satisfaction in them. But the other *are willing to seeke to God, by seeking to his Ministers, to whom God hath given the tongue of the learned to minister a word in season, to the soule that is wearie; and though they cannot*

not

not presently receive comfort, will not vtterly reiect them, except in case of *Melancholike distemper*, which must not be imputed to them, but to their disease. And in application of the remedie, as there were two parts of the griefe, so they must find remedies for both, or they cannot be fully satisfied. First, they were troubled with griefe for *fearre of Hell*, for taking away whereof, the blood of Christ is applied together with Gods promise of forgivenessse to him that beleeveth, and a commandement to beleve, all this is applyed to take away the *guilt and punishment of sinne*. Secondly, they were troubled for *sin*, wherby they had dishonoured and displeased God, now vntilte also they feelee in some measure, the *grace of Christs Spirit healing the wound of sinne, and subduing the power of it, and enabling them at least to will and*

strive to please God, they cannot be satisfied. Whereas if feare of Hell be off, it is all that the former sort care for.

5. As for the first sort, It may be, while they were afraid to be damned, they had some restraint of sinne, and it may be, made some proffers tending to reformation; but when their terrors are over, and forgotten, then *like the dogge, they returne to their vomit, and like the sow that was washed, to their wallowing in the mire of their wonted vngodlinesse.* But as for them, whose terrors were preparations to Conversion, when they obtaine peace of Conscience, they are exceeding thankful for it, and are made by it *more fearefull to offend,* And although they may, and oft doe fall into some particular sinne, or sinnes, for which they renew their griefe and repentance; yet, *they doe not fall into*

as

an allowed course of sin any more.
Thus much in answer to the
first doubt of Sanctification.

Secondly, there are *many*,
which doubt they are not sanctified,
because of those swarms and
multitud of evill thoughts which
are in them; some whereof
(which is fearefull for them, to
thinke or speake) are *blasphemous,*
unnaturall, and inhumane,
calling Gods beeing, truth,
power, and providence into
question; doubting whether
the *Scripture* be the word of
God, and many moe of this
nature, having also *thoughts of*
lying violent hands upon them-
selves, & others, with many moe
of that and other sorts, such as
they never felt at all, or not so
much in their knowne state of
viregeneracie, before they
made a more strict profession
of godlinesse; such as, they
think, none that are truly sanctified
are troubled withall.

Feares that
they are
not sanctified,
because
they are,
pestred now
with worse
thoughts,
then ever,
Removed.

Any.

1 Chro. 11.

1.

Iob. 2. 9.

Mat. 15. 19

How Satans
suggestions
may be
known frō
mans owne
thoughts.

To resolve this doubt, know that *evill thoughts* are either put into men *from without*, as when *Satan* doth suggest, or men doe solícite evill, thus *Iobs* wife, *Curse God and die.* Or they doe arise *from within*, out of the evill concupiscence of a *mans owne heart*. And sometimes they are *mixt* comming both from within, and without. Those which come *onely from Satan* may vísually be knowne from them that arise out of mans heart, by their suddaine-nesse and vncessantnesse, namely, when they are repelled they will sometimes retúrne againe an hundred times in aday. Also they are vnreasonable, and vnaturall and withall are strange, and violent in their motions, taking no nay, but by violent resistance.

Whereas, *those which altogether, or in great part, are from mans owne corrupt heart*; they vísually

vsually arise by occasion of some externall object, or from some naturall cause, and are not so suddaine, and incessant, nor are so vnnatural inhumane and violent.

Now all those euill thoughts (*or thoughts of euill* rather) which are from *Satan*, or from *mans* putting them into you; if you consent not vnto them, but do abhorre and resist them with detestation, *they are not your finnes*; but *Satans*, and theirs that did put them into you. They are *your crosses* because they trouble you, but they are *not your finnes*, because they leaue no guilt vpon you, They are no more your finnes then theie thoughts. *Cast thy selfe downe headlong, and Fall downe* Mat 4. 9. *and worship me* (*viz.* the Devil,) were *(briests)* finnes, if you consent not, but resist them as Christ did.

You should heedfully ob-

G g 5

serue

serue this. For if the *Devill* was so malicious & presumptuous, as to assault our *blessed Saviour* with such devilish temptations, casting into his head such vile and blasphemous notions and thoughts; should you thinke it strange that he doth pester you with the like? And if for all this, you have no cause to doubt, whether *Christ* were the *Sonne of God*, or no, (though the *Devill* made an (if) of it, and it was the thing the *Devill* aimed at, why then should it be doubted that any of *Christ*s members may be thus assaulted, and yet haue no cause for this, to question whether they be *sanctified*, or in state of grace? For these in them are so farre from being abominable evils that (being not consented to) they, as I said, are not their sinnes.

It is a peice of the *Devills* cunning, first to fill a man full of

of thoughts for matter, abhominable, and then to be the first that shall put in this accusation and doubt. viz. *Is it possible for any child of God, for any that is sanctified with Gods holy Spirit to haue such thoughts?* But consider well that an innocent *Beniamin* may haue *Iosephs* cup put into his sacks mouth, without his privity or fault, by him, who for his own ends, intended to make matter thereof whereby to accute *Beniamin* of theft and ingratitude. Was *Beniamin* any whit the more dishonest or ingratefull for all this? A malicious *Carpurse* having tempted a neighbour to ioyne with him in cutting of purses, being denied by him, doth craftily plot how to doe him a mischiefe, and meeting the said neighbour in a throng of people cutteth an other mans purse and closely conueigheth it into his neighbours

Satans cunning in, casting in blasphemous thoughts

Gen. 44. 2.
1. 4. 15.

bours pocket; and presently asketh if none haue lost their purse, which being mist, he pointeth at his neighbour, saying, that he suspecteth him; who being taken and searched, the purse is found vpon him, yet you will iudge this neighbour to be *innocent*. Satan doth not want malice or craft in this kind to play his feates. Where he cannot *corrupt* men, yet there he will *wear* and perplex them.

But let it be graunted that these *blasphemous* and *abominable thoughts*, which trouble you, are *indeede* your *sinnes*, either because they arise from your own euill heart, or because you did consent to them, they being cast in by others. If so, then you haue much cause to *grieve*, and to *repent*, but *not* to *despaire*, or to say you are not Gods children. For it is possible for a sanctified man to be made guilty,

guilty, by outward act, or by consent and approbation, or by some meanes or other, of any one sinne except that against the *holy Ghost*; yea any blasphemie except that; and yet if he confesse and bewaile his sinne, even blasphemie and doe repent, beleeve, and aske mercy *it shall be forgiven him*. For he hath our *Saviours* word for it.

Mat. 12 31.
32.

And whereas you say you were not troubled with such abominable thoughts before that you made profession of an holy life. I answer, this is not to be wondred at. For before that time the Devill and you were friends, then he thought it enough to suffer you to be proude of your civill honestie, or, it may be, to content your selfe with a meere forme of Godlines, suppose that you were free from notorious crimes, as adulterie, lying, swearing

Reasons
why worse
thoughts
may be cast
into a mans
head after,
then before
conversion.

Reasons of
Gods per-
mission of
Satan to
cast in most
vile
thoughts.

swearing &c. For when he could by these more plausible wayes *leade you captive at his will*, he saw you were *his* sure enough already, what neede was there then, that he should sollicite you any further or to *disturbe* your quiet? But now that you haue renounced him in *earnest*, and that he and you be *two*, you may be sure, that he wil attempt by all meanes to reduce you into your old state: or if he faile of that, yet as long as you live (so farre as God shall permit) he will doe what he can, to disturbe your peace by vexing, and molesting you.

Moreover, God doth permit this, for diuerse holy purposes to *discover* the Devils malice.

To *Chastise his children*, and to *humble* them, because they were too well *conceited* of the goodnesse of their nature in their vnregeneracy or might be

too

too uncharitable and censorious
of others; and too presumptu-
ous of their owne strength
since they were regenerate.

3. God likewise permitteth
these buffetings and winnowings of
Satan, as to prevent pride, and o-
ther sinnes, so to exercise and
make prooffe of the graces of his
children; to giue them experi-
ence of their owne weakenesse,
and of his grace towards them,
and strength in them, even in
their weakenesse; preserving
them from being vanquished;
albeit they fight with Principa-
lities and powers and spiritu-
all wickednes. For Gods
strength is made perfect in mans
weakenesse.

2. Cor. 12.9

That you, who are troubled
with blasphemous and other
abominable thoughts, may be
lesse troubled, or at least not hurt
by them, follow these directi-
ons, which will (1) shew you
how to arme yourselves against
them

How to be
armed a-
gainst blas-
phemous
thoughts
before they
come.

them before they rise or be suggested (2) How to carry your selues when they are in you (3) How both before, in, and after your conceiving of them.

First, *arme your selues with evident proofes that there is a God, that there is a Divine spirituall, absolute, and independent Being from whom, and to whom are all things, and by whom all things doe consist.* Next *confirm your selfe in a sure perswasion, that the Bible and holy Scriptures are the pure word of this onely true God.* Then *labour with your heart that it may so awe and love God and his will, that it be alwayes ready to rise against every motion to sinne, especially these of the worst ranke, with loathing, and detestation.*

Convin-
cing reasons
prooving
that there is
a God.

To be assured that there is a God, Consider first the Creation, preservation, and order of the Creatures.

Creatures. How could it be possible that such a world could be made and vpheld, or that there should be such an order, or subordination amongst creatures, if there were not a *God*? The *heavens* give their influence into the ayre, water and earth, these by vertue hereof and by their imbred properties, support and affoord meanes to all *living creatures*. The creatures *without sense* serue for the vse of the *sensitive*; and *all* serue for the *vse of man*; who although he be an *excellens creature*, yet of himselfe he is so *impotent*, that he cannot adde one cubit to his stature, nay he cannot make one hayre white or blacke therefore could not be the maker of these things. Moreover if the *Creatures* were not limited and ordered by a *superior Being*, they would one deuoure an other in such
forte

Psal. 19. 1.
Psal. 104.

Iob. 38. 10.
11.

Pfal. 104. 6.

Act. 14. 15.
16. 17.

Rom. 1. 20.

Prov. 16. 4.

for to as to bring all to confusi-
on. For the *savage beasts* would
eat vp and destroy all the *tame*
and *gentle*, the *strong* would
consume the *weake*, the *sea* if it
had not bounds set to his *proud*
wakes, would stand above the
mountaines, and the *Devill* who
hateth mankind would not
suffer a man to liue at any quiet
if there were not a *God*, one
stronger then the *strongest* crea-
tures to restrain *Satan*, and to
confine *everything* to his place
and order. How could there
be a continuall *vicissitude* of
things? How could we haue
raue and *fruitfull seasons*, and our
soules fed with *food* and *gladsse*
if there were no *God*? Thus by
the *Creation*, the *inuisible things*
of *God* that is his *eternall power*
& *God head* are clearly *seene*; for
by these things which are thus
made & thus *preserv'd*, he hath
not left himselfe without *witnesse*,
that *God* is, and that he made all
things

things for himselfe, even for his
owne glory.

Secondly; if all things came
by *nature* and not from a *God*
of *nature*, how then haue
Miracles, (which are many
times against nature, and doe
elwayes transcend and exceed
the order and power of na-
ture) beene wrought? For
nature in it selfe doth alwayes
worke even in its greatest
workes in *one* and the same
manner and order. For *Nature*
is nothing else, but the power of
God set in the creatures to support
them, and to produce their effects
in a set order. Wherefore if any
thing be from *nature*, or from
Miracle, it is from *God*, the one
from his power in things ordina-
ry, the other from his power in
things extraordinary; wherefore,
whether you looke on things
naturall, or aboue nature, you
may see there is a *God*.

Thirdly, looke into the ad-
mirable

mirable workmanship of but one of the creatures, namely your own *soul*, and in it particularly into your *Conscience*; whence are your feares that you shall be damned? What need it, nay how could it trouble you, for your blasphemous thoughts & other sins, if it were not privy to it selfe, that there is a *God*, which wil bring every thought to judgement?

Heb. 11. 27.

Fourthly, make use of the eye of *faith*, wherby you may see *God who is invisible*, & that more distinctly, more certainly, and more fully. Remember that it is the first principle of all Religion, which is first to be learned, namely, *That God is that all things are made by him*, and that he is a rewarder of all those, that so beleeve this, that they diligently seeke him.

Heb. 11. 36.

That you may assure your selves, that the *Scriptures* are the word of *God*. Consider first,

first, how *infallibly true they are in relating things past*, according as they were many hundred yeeres before; also *in foretelling things to come* many hundreds of yeeres after, which you may see to haue come to passe, & daily to come to passe accordingly: Which they could not doe if they were not Gods Word.

Convincing reasons, that the Scriptures are the word of God.

2. They lay open the particular & most *secret thoughts, lusts* and affections of mans hart, which it could not doe, if it were not the word of him, *that knoweth all things, in whose sight all things are naked and open.*

Heb 4.12.
13

3. They command *all duties* of piety, sobriety, and equity, and do prohibit *all vice*, in such sort as all the *writings & lawes* of all men laid together, neither doe, nor can doe.

4. As the Scriptures discover a state of eternal damnation vnto man, & conclude him in it, so they

Gal 3.22.

& Reueale

^c Rom. i. 17

^b 1 Cor. i. 9

10.

8 Reueale a sure way of Salvation which is^h such a way as could never enter into the imagination and heart of any man, or of all men together without the word, and revelation of the Spirit of God, who in his wisdom found out, and ordained this way.

1 Cor. 10. 4

5. 6.

5 The Scriptures are a word of power, almighty beyond the power of any creature, pulling down strong holds; casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

1 Pet. i. 10.

21.

6 Lastly, the Scriptures haue an vniuersall consent with themselves, though penned by diuers men, which argueth that they are not of any private interpretation; but that those holy men of God spake as they were moued by the holy Ghost: much more might be sayd

to

to this point, but this may suffice,

Moreover, against temptations, to offer violent hands vpon other or your selves, you must haue these and like Scriptures, in readinesse. *Thou shalt not kill;* And see thou doe thy self no harme, and such like also, And that you may be prepared against all other vile temptation, possesse your hearts before hand with this, that these are great wickednesse, and against God, against your God. When Ioseph could say, *Shall I commit this great wickednesse and sinne against God,* no temptations could prevaile against him. Thus much for forearming your selves against blasphemous and vile thoughts and temptations,

In the second place; When you are thus armed, whensoever these blasphemous and fearefull thoughts rise in you,

or

How to be
fore armed
against
temptations
to acts vn-
naturall and
inhumane.
Exod. 20.
A& 16.28.

Gen 39.9.

How to be
kept from
the hurt of
Deuillish
thoughtes in
the time of
temptation.

or are cast into you, Take heed
of two extremities-

First, *doe not contemne them* so
as to set light by them, for this
giveth strength to *sinne*, and ad-
vantage to *Satan*.

Secondly, *Be not discouraged*
nor yet faint through despairs of
being rid of them, in due time,
or of withstanding them in the
meane time. For then *Satan*
hath his end, & his will of you.

But *carry your selves in a middle*
course; Flod not too much on
them, dispute not too much in
your selfe with them; presume
not of your owne strength; but
by lifting up of your hearts in pray-
er talke Gods aide to resist, and
withstand them; present some
pregnant Scripture to your
mind, such as is direct against
them, whereby you may with
an *holy detestation* resist them, ac-
cording to *Christs* example
with (*It is written*). Now
when you haue done all this,
then

then (if it be possible) thinke
on them no more.

Thirdly; indeavour at all
times to *make Conscience* in the
whole course of your life of your
thoughts, even of the *least*
thoughts of evill, yea of *all*
thoughts, and this will be a
good meanes to keepe out all
evill thoughts. If it cannot
prevaile thus farre; yet you
shall haue this benefit by it,
when your heart can tell you,
that you would in every thing,
please God and that *you make*
conscience of lesse sinfull thoughts
then thole vile ones, with
which you are troubled then
you may be sure you may be,
& are Gods children, and are *san-*
ctified, notwithstanding these
blasphemous thoughts and
Devillish temptations.

Againe, some doubt they
are not Sanctified, because they
haue fallen into some of thole
grosse sinnes, yea, it may be into

H h

worse

Doubts of
Sanctifica-
tion because
they haue
fallen into
grosse sins
Remoued.

Ans.

Hos. 14. 1. 2
3. 4.

worse then those which they committed in their state of vn-regeneracie,

I answer such. You are in very ill case, if you do not *belye* your selves, and if so, you are in ill case because you belye your selues. I aduise you that hauethus sinned in either, to repent speedily, and to aske forgiveness, *God by his Spirit* doth as well call you to it, as he did *Israel*, saying. *returne to the Lord thou hast fallē by thine iniquity, take with you words, & turne vnto the Lord & say vnto him, take away al our iniquity & receive vs graciously,* then wil God answer *I wil heale your backsliding. I will loue you freely.* You say that you are backsliddē suppose it were so, he saith *I will heale your backsliding &c.* read *Ier. 3. 12. Mic. 7. 18. 19*

You must not doubt, but that grosse finnes committed, after a man is effectually called, are pardonable. It is the Devils policie to cast these doubts into your

your heades, so wholly to take
you vp, by shutting out all
hope of grace and mercie, that
you might haue no thoughtes of re-
turning, and seeking vnto God for
mercie; But beleeeve him not:
he is a lyar. For it may befall
one that is in state of grace, to
commit the same grosse sinnes
after conversion, which he did
before, for if greater, then the
same. Did not *David*, by his
adultery and murder, exceede
all the sinnes, that ever he com-
mitted before his conversion.
Did not *Salomon* worse in his
old age then ever in his yonger
dayes? Did *Peter* commit any
sinne like that of denying and
forswearing his master, before
his conversion? Why were the
falls of these worthies written,
but for example to vs on whom
the ends of the earth are come?

First, that every one that stau-
reth should take heed leaſt he fall.

Secondly, that if any be fallen in

H h 2

10

Ioh. 8. 44.

2 Sam. 12.

1 King. 11.
5.

1 King. 11.
45.

Mat. 18. 74.

1 Cor. 10.
11.

to any sin by any occasion, that he might rise againe as they did & that they may not despair of mercy

No man (though converted) hath any assurance, except he himselfe be in speciall sort watchfull, and except he haue speciall assistance of Gods grace, to be preserved from any sinne, except that against the *holy Ghost*; but if he be watchfull over his wayes, and doe improoue the grace of God in him after conversion, seeking vnto God for increase of grace, then he, as well as the Apostle *Paul*, may be kept from such grosse sins as are of the foulest nature, otherwise not.

Indeed they that are borne of God, haue received the most sweet anointing of the Spirit, the seede of grace, which ever remaineth in them, Whence it is that they sinne otherwise in state of regeneracie, then they did in state of viregeneracie, in-
somuch

somuch that this Scripture of
 truth (notwithstanding the
 regenerate particular grosse
 finnes) saith; that whosoever in
 name of God heareth not, nor that
 they are free from the act and
 guilt of Sinne, for ¹ in many
 things we sinne all saith S. James,
 but because they ² sinne not with
 full consent. They ³ are not ser-
 uants of sinne. They do not make
 a trade of sinne as they did in
 their voregeneracie. Neither do
 they sinne the ⁴ sinne unto death,
 which all viregenerate must
 may, and some doe, yea for all
 this, to say, and oft doo bicome
 to passe, that partly from Sa-
 tans malice, and power, and
 partly from the promises of cor-
 rupt nature, partly from Gods
 just iudgement on many, because
 they stood not on their watch,
 or because they were presumptu-
 ous of their owne strength,
 or because they were overcome
 forious and vnmercifull to

H h 3

them

1 Ioh. 3. 9.

2 Iam. 1. 12.

3 Iam. 1. 12.

4 Iam. 1. 12.

5 Rom. 7.

6 Ioh. 8. 34.

7 Rom. 6. 16.

8 Ioh. 8. 34.

9 Ioh. 8. 34.

10 Ioh. 8. 34.

11 Ioh. 8. 34.

12 Ioh. 8. 34.

13 Ioh. 8. 34.

14 Ioh. 8. 34.

15 Ioh. 8. 34.

16 Ioh. 8. 34.

17 Ioh. 8. 34.

18 Ioh. 8. 34.

19 Ioh. 8. 34.

20 Ioh. 8. 34.

21 Ioh. 8. 34.

22 Ioh. 8. 34.

23 Ioh. 8. 34.

24 Ioh. 8. 34.

Doubts of
Sanctifica-
tio because
they feare
they haue
not Repen-
ted remo-
ved.

Ans.

them that had fallen, that true
converted soules may fall into
some particular grosse sinne or
faults (for matter) greater then
ever before conversion.

Others yet complaine and
say, they feare they haue never re-
pentid, they feele that they can-
not repent; for they cannot
grieue as they ought. They
can poure out floods of teares,
more then enough for crosses;
but many times they cannot
shed one teare for sinne. They
do nothing as they ought to
doe. They lue in their finnes
still. How then can they be
said to haue repented, and to
be sanctified.

If by doing as you ought,
you meane perfectly well in eve-
ry point and circumstance of
Law; never any mere man did
thus; If you could so doe as
you ought; What neede haue
you of *Christ* to supply your
defects, and to *redeeme* you?

But

But if by doing as you ought you meane a doing according as God now (qualifying the rigour of the *Law* by the graciousnesse of the *Gospel*) doth require of you, and in *Christ* will accept of you; namely, *to will and indoe your in truth to doe the whole will of God*; then, If you will, desire, and indoe your to mourne for sinne, to repent, and obey as you should, you may truly be said *to doe as you ought*, and as you should. And in this case whatsoever is *wanting* to the perfection. of the deed; *Faith in Christ Iesus*, who kept the law fully, and as hee ought, for you, doth supply the defect thereof. For *the righteousness of the Law is fulfilled in all* (though not fully by any) *which walke not after the flesh, but after the spirit.*

Isa. 1.19.

Rom. 8.4.

And as for weeping at crosses, sooner and more then for sins, this doth not alwayes argue

H h 4

more

more griefe for one then for the other; For weeping is an *affect of the body*, following much the temper thereof; also sense apprehendeth a naturall obiect, or matter of bodily griefe in such sort, that the body is wrought vpon more sensibly, then when a spirituall obiect of griefe is onely apprehended by faith. Wherefore bodily teares flow easily from sense of crolles, and more hardly from thoughts of sinne; For *spirituall obiects* doe not ordinarily worke *passions* in the body, so soone, or so much as *bodily & sensible obiects* do. Griefe for a crolle is more outward, and passionat, *their teares*; but spirituall griefe is more inward, sad & soaking, in which cases *teares* *lie slow*, & the *organs of teares* are so much contracted, & shut vp; that they cannot be fetcht, or wrung out; but with much labour. When you are bidden in
Scripture

Scripture to mourne & weepe
for your finnes, nothing else is
meant, but to grieve much, & to
grieve heartily, as they doe, who
weepe much at outward cala-
mities. Besides, it is not unknown
that even in naturall griefe, *why*
griefe, is many times greater
than that which is moultured,
& *overflows with tears*. And
some softer effeminate spirits
can weepe at any thing, when
some harder spirits can weepe at
nothing. God regards the inward
fighting of a contrite heart; more
then the outward teares of the
eyes. An Hypocriticall Saul be-
ing overcome with kindnesse,
and a false-hearted Ahab, being
vpon the racke of feare, may in
their quames & passions weepe
and externally humble them-
selves, and that in part for sin;
when a childe of God
may not be able to command
one teare. The time when
Gods children haue most plentie,

Psal 51. 17.

1 Sam. 24.
17. 18.1 King. 21.
27. 29.

H h 5 tie,

ty of teares is when the extremity & anguish of greefe is well over, namely, when their hearts begin to melt through hope of mercy *Zach. 12. 10.*

2. Chro 6.
36.

And as for *leaving sinne altogether*; Who ever die in this life? Who ever shall? Sith there is no man that liueth, and sinneth not. But mistake not, you may through *Gods* grace haue left sinne, when yet *sinne* hath not left you. For whosoever hateth sinne, and resoluerh against it, and *in the best law of his minde* would not commit it; but is drawne to it by *Satan*, and by the *law of his members*; and (after it is done) doth allow it but disclaimes it with grieve; this man hath left sin. And if this be your case. It may be said of you, as the Apostle said of himselfe, It is not *you* that doe euill; but it is *sinne*, that dwelleth in you, that doth it.

Rom 7. 10.

Many

Many yet complaine, They cannot Pray, Read, Heare, Meditate, nor get any good by the best companies, or best conference which they can meete with. They are so dull, so forgetfull so full of distractions, & so vnfruitful, when they goe about, or haue beene about any thing that is good, that they feare they haue no grace at all in them; yea it maketh them sometimes to forbear these duties; and for the most part to goe about them without a heart.

It is not strange that it should be so with you; so long as there is a *Satan* to hinder you, and so long as you carry about the *old man* and body of sinne in you. Moreover, doe you not many times goe about these holy duties *remissely, negligently,* onely cursorily and customarily *without preparation* thereunto, *not looking to your feete,* and putting

Doubts of Sanctification, because of their dulnes in spirituall duties, removed.

Ans.

putting off your shooes before you approach vnto Gods holy things, and holy prelence? Do you not many times set vpon these holy duties in the power of your owne might, and not in the power of Gods might; or haue you not beene *proud* or to wel conceited of your selues when you haue felt that you haue performed good duties with some life, or, are you sure, that you should not be spiritu-ally *proud*, if you had your de-*sire*, in doing all these? Fur-ther, do you not *miscal* things, calling that, no prayer, no hea-*ring*, &c. or no fruite, because you doe them not so well, nor bring forth so much, as in your enlarged spiritually coverous *desires* you long to doe, and haue? If it be thus with you, then first mend all these faults, confesse them to God, and aske *mercy*, Next be thankfull for your desires to Pray, Read, Hear,

Heare, &c. and for your long-
ing to doe all these as you
should, prosecute these desires,
but, alwaies in the sense of your
owne insufficiencies, and in the
power of Gods might, then all
the forementioned duties shall
be performed with lesse diffi-
culty, and with more fruit
and comfort.

Yet, because in all these du-
ties you trauaile to heauenward
against the hill, and your pas-
sage is against winde and tyde,
and with a strong opposition
of enemies in the way; you
must never looke to performe
them without sense of much
difficulty, and little progresse
in comparison of what you
aime at in your desires. It con-
cernes you therefore to plye
your oares, and to apply your
selues, by all meanes, to *make*
out your Salvation with feare &
travelling; I meane, with feare
to offend in any the aspremen-
tioned

Philip. 2. 12

tioned duties, *not in feare* that you haue no grace, because you cannot performe them as well as you should, and would For sith that you feele and be waile your dulnesse, deadnesse and vnprofitablenesse in holy services, it argueth that you haue life, becaule no man *feeleth corruption* and disliketh it *by corruption*, but *by grace*. I am sure that such as haue, no true grace can, and doe daily faile in all these duties, but either they find not their saylings, or if they doe, yet they complaine not of them with grieffe and dislike. If you heartily grieue, because you do no better, your *desires* to doe as you should doe *are a true signe* of grace in you,

And whereas you say, that by reason of want of spirituall life in holy duties, you haue beene made to neglect them altogether. I pray, what haue you

you got thereby, but much grieffe, and vnrest? But tell me how is it with you, are you pleased with your selfe in your neglect, or is it so that you can haue no peace in your hearts vntill you set your selues diligently to doe those duties a gaine, as well as you can? if so, it is a signe that you are not quite destitute of saving grace.

Others, when they haue bin at holy exercises, and in good company, haue felt ioy, and sweet comforts therein; but afterward, oft times much dulnesse hath suddainely seized vpon them; which maketh them feare they haue not roote in themselues, and that their ioyes and comforts were not found.

This dulnesse, and fresh-feeling comforts may, and oft doth befall those, in whom is truth of grace, but commonly through there owne fault,
And

Doubs of
Sanctifica-
tion from
sudaine dul-
nes after
comforts
removed.

Ans.

And to speake to you ; It may be you were not thankfull to God, for your ioyes and comforts when you had them ; but did ascribe too much to your selues, or vnto the outward meanes, by which you had them. Or it may be, you did too loone let goe your hold of these spirituall comforts, be taking your selfe to worldly busines or other thoughts, before you had sufficiently digested these, before you had committed them vnto safecustodie, insomuch that the *Devil* finding your comforts to lye loose, and vngarded, stealeth them from you ; or else happily the *Lord* knoweth that you are not able to beare the continuance of your ioyes and comforts, but your hearts will be overlight, and overioyed, & exalted above measure ; therefore either as iust chastisements, or in his loving wisdom, God may

2. Cor. 12. 7

may suffer deadnesse in this
sort to sease vpon you.

There are also some, when
they perceiue, that some new
commers on to religion, which
haue not had one halfe of the
time, and meanes to be good
as they haue had, yet outstrip
them in knowledge, faith,
mortification and willingnesse
to dye, wherefore they doubt
of the truth of their owne
graces.

Doubts of
Sanctifica-
tion for that
they are
outgone by
others.
Removed.

It is more then you can cer-
tainely know, whether they
haue more saving grace then
you; for when you shall with
a charitable eye looke vpon the
outside of an others behaviour
and shall looke with a severe
and searching eye, into the
corruptions of your owne in-
side, you may easily through
modestie and charitie, *thinke
others better then your selues*, and
its good for you so to doe; an
error in that case, if you doe
commit

Ans.

commit it, is tollerable. Many can vter what they haue, it may be, better then you, and can make a small matter seeme much, and a little to goe farre, when many times you in modestie may not set forth your selfe, or, if you would, cannot.

But let it be granted, that many of short standing in the *Schoole of Christianitie*, haue got the start of you in grace: If it was through Gods grace accompanying their diligence, and his iust hand vpon you, following your negligence, then they are to be *commended*, and you are to be *humbled*, and to be provoked vnto an *holy emulation* by them to quicken your pace, and double your diligence. Take heede that it be not your *pride and selfeloue*, which causeth that you cannot brooke it, that others should be better then your selues.

Ic

It may be that it is not your fault, but it is from Gods abundant grace vnto others, aboue that which you haue received: For the *Scripture* maketh it evident, that God giveth vnto severall men ^a *differently* according to his good pleasure, hence it was that *David became wiser then his teachers, and ancients*; and the *Apostle Paul* attained to more grace then those that were in *Christ* before him God giveth vnto some *fine Talents*, when he giveth vnto others but *two*; He that had most given him, gained in the same space of time, twice as much as the other, yet he that gained but two Talents, had his commendation, and his proportionable reward of his well doing also. For the *Lord* saith vnto him also, *well done faithfull servant, enter into thy masters ioy.* For he improved his talents according

^a Eph. 4. 7.

^a Rom. 12. 3

^a 1 Cor. 12

11.

Psal. 119.

99. 100

Mat. 25. 21.

22. 23.

Mat. 20 15.

2 Cor. 12.
16.Doubts of
Sanctifica-
tion from
the sense of
hardnes of
heart re-
moved.

according to the measure of
grace received, though he gain-
ed not so much as the other.

*Take heed that your eye be not
evil, because God is good. May
not he give as much to the last as
unto the first, and more, if he
please? We should rather be
thankfull, for the increase of
grace in others, then either to
repine at them, or, without
ground, to conclude against the
truth of our owne. For we are
much the better for others gra-
ces; Gods kingdom is enlarged
and strengthened thereby, the
common good of Christs body,
which is the Church, gaineth by
it. Now the more excellent any
members of the body is, accor-
ding to his gifts and plies, the
rest of the members should there-
in the more reioyce.*

Lastly, many yet will say, that
their hearts remaine hard and
stony, yea, they say that they
grow harder and harder, where-
fore

fore they thinke that the stony heart was never taken out of them, and that they remaine vn sanctified.

Know, that there are *two sortes* of hard hearts.

Ans.

One *totall and not felt*, which will not be broken nor brought vnto remorse either by Gods threates, commandements, promises, iudgements or mercies; but obstinately standeth out in a course of sin *being past feeling*.

Zach 7.11.

Eph. 4.19.

The second is, an *hardnesse mixt with some softnes*, this is felt and bewailed, This is incident to Gods children; of this the Church complaineth, saying vnto God, *why hast thou hardened our heartes against thy feare?*

Isa. 63.17.

Now when the heart feeleth its hardnesse, and complaineth of it, is greeued, and disliketh it, and would with all a mans soule, that his heart were tender like *Iosabbs*, so that it could
melt

melt at the beareing of the word, this is a sure *prooffe* that the heart is regenerate and *not altogether hard*, but hath some measure of true softnesse, for it is by *softnesse* that *hardnesse* of heart was felt, witness your owne experience, for before the hammer and fire of the word was applyed to your hearts, you had no sense of it, and never complained thereof.

You must not call a heauie heart, a hard heart, you must not call a heart wherein is an indisposition to good, a hard heart, except onely in comparison of that softnesse, which is in it sometimes, and which it shall attaine vnto, when it shall be perfectly sanctified in which respect it may be called hard, whosoever hath his *will* so wrought vpon by *word*, that it is bent to obey Gods will, if he knew how, and if he had
power,

power, this man whatsoever hardnesse he feeleth, his heart is soft, not hard. The *Apostle* had a heart held in, and cloged with the *flesh*, and *law of his members*, that it made him to thinke himselfe *wretched*, because he could not be fully delivered from it, yet we know his heart was not a hard heart.

Rom 7.24

Amongst those that are sanctified, there remaineth more hardnesse in the hearts of some then in others; and what with the committing of grosse sins, and a cursorie and slight doing of good duties, & through neglect of meanes to soften it, the same mens hearts are harder at one time then at another, of which they haue cause to complaine, and for which they haue cause to be humbled and to vse all meanes to soften it; but it is false and dangerous hence to concludethat such are not

1. Cor. 13. 9

not in state of grace because of such hardnelle in the heart; For as Gods perfectest children on earth, *know but in part* and beleve but in part; *so their hearts are softened but in part.*

Self. 7. Remouall of feares rising from doubts about falling from Grace.

There yet remaine many, who though they be driven vp into so narrow a corner, that they cannot reply to the answers given to take away their false feares and doubts; that they are inforced to yeeld, that they finde that they now are, or at least haue beene in state of grace, they now see they haue beleaved, and haue beene, and it may be now are sanctified; yet, this they feare, that they either are already fallen, or shall not persevere, but fall away before they dye.

Ans.

Touching falling away from grace,

grace, first know, that of those that giue their names to Christ in outward profession, there are *two* sortes.

The first sort are such, who haue received only the *common gifts of the Spirit*, as First, *illumination* of the minde to know the mystery of Salvation by Christ, and truly to assent vnto it.

First sort of
Christians.
Heb. 6. 4. 5.

Secondly, together with this knowledge, is wrought in them by the same spirit a *lighter impression* vpon the affections, which the Scripture calleth a *tast* of the heavenly gift, and of the good word of God, and of the powers of the world to come; By these gifts of the *Spirit*, the soules of these men are raised to an abilitie to doe more then nature, and meere education can helpe them vnto; carrying them further then nature or art can doe, by working in them a *kind* of spiri-

li

tuall

Mat. 13. 21.

2 Tim. 3. 5.

Who may
fall away,
and how.

tual change in their affections, and a kinde of reformation of their liues. But yet all this while they are *not ingrafted into Christ*, neither are deeply rooted as the corne in good ground, nor yet are *thoroughly changed* and renewed in the inward man; they haue at best onely a *forme of godlinesse*, but haue not the power thereof.

Now these men may, and oft do fall away, not only into some particular grosse sins, of which they were sometimes after a sort washed; but into a *course of sinning*, falling from the forme of godlinesse, and may so vitally loose those gifts receiued, that they may turne Papists, Anabaptists, or may fall into any other Heresie, and in the end become very Apostates; yet this is not properly a falling from grace, It is onely a falling away from the common graces or gifts of the Spirit, and from those

those graces which they did
seem to haue, and which the
Church out of her charitie did
iudge them to haue but they
fall not from true saving grace
for they neuer had any. For if
ever they had beene indeed in-
corporated into Christ Iesum, and
had beene sound members of
his body, and in this sense had
ever beene of vs, as the Apostle
Iohn speaketh then, they should
neuer haue departed from vs, but
should no doubt haue continued
with vs.

1 Ioh. 2. 19

The second sort of such as
haue given there names to
Christ, are such as are indued
with true iustifying faith, and sa-
ving knowledge, & are renew-
ed in the spirit of their minde;
wherby thorough the gracious
and powerfull working of the
sanctifying Spirit, the word
maketh a deeper impression vpon
the will, & the affections, cau-
sing them not onely to tast, but

The second
sort of
Christians.

which is much more, to *seeke* and so *drinke deepe* of the heavenly gift, and of the good word of God, and of the powers of the world to come; so as to *digest* them vnto the very changing and *transforming* them, by the *renewing* of their *minde*s, and vnto the *sanctifying* of them throughout in their whole man, both in *spirit*, *soule* and *body*; so that *Christ* is *indeed formed* in them, and they are become *new creatures*, being made *partakers* of the *diuine nature*.

Once and
ever in state
of grace.

A truly re-
generate
man may
fall far back
though not
quite away.

Now concerning these; It is not possible that any of them should fall away, either *wholy*, or *for ever*. Yet it must be granted, that they may *decline* and *fall backe* so farre, as to greeue the good spirit of God, and to offend and *provoke* God very much against them, and to make themselves *guilty* of *eternall death*. They may fall so far

as

as to interrupt the exercise of their faith, wound their Conscience, and may loose for a time the sense of Gods favour, and may cause him like a wise and good father, in his iust anger to chide, correct and threaten them, making them beleeve he will turne them out of doores, never to receive them into his heavenly kingdome; vntill by renewing there faith and repentance, they returne into the right way, and doe recover Gods loving countenance towards them againe.

That you may vnderstand and beleeve this the better, consider what grace God giveth vnto his elect, and how, and from what they may fall: also you must observe well the difference, that is betweene the sinning of the regenerate and v regenerate, together with there different condition wherein they stand, while
 I i 3 they

What grace
God giveth
to his Elect
in their
Conversion
and how.

they are in their sinnes.

In the *first act of Conversion* (I speake of men of yeeres, and discretion) God by his *Word* through his *holy Spirit* doth *infuse an habit of holinesse*, namely an habit of *Faith* and all other *saving graces*; this, every child of God receiveth, when he receiveth that *holy anointing of the spirit*, that which the *Scripture* calleth the *Seede remaining in him*.

Secondly, God by his *gracious meanes and ordinances of the Gospell* doth *increase* this habit and these graces,

VVhence it
is that the
Elect, may
decline and
backslide, &
and how far

Now because every man that is truly regenerat, doth carry about with him the body of sinne and corruption, and lieth open dayly vnto the temptations of the world, and the Devill; a *truly regenerate man* may be drawn, not onely into sinnes of *ignorance*, and common frailetie; but into *grosse sinnes*,

sinnes; whereby the light and warmth of Gods spirit may be so much chilled and darkned, that he may breake out into *presumptuous sinnes*. Yea vpon his neglect vse, or omission of the meanes of spirituall life and strength, God may iustly giue him over to a fearefull declination in grace and *backsliding*: Yet the truly regenerat sal only from *some degrees* of holinesse, and from certaine *Acts* of holinesse; but *not from the first infused habit of holinesse* that blessed seed ever remaineth in him. His falling is either onely into *particular* lianes, and to much failing in *particular* good duties, or if it be *towards* a more generall defection, yet it is *never vnversall*, from the *generall purpose* of well doing into a *general course* of evill.

For the regenerat man doth never so sinne, as the vnregenerat man doth, although for

I i 4

matter

He never falls from the first infused habit of grace.

1 Ioh. 3. 9.

matter their sinnes may be all alike, yea, sometime those of the regenerate, greater. There is great difference in their sinnes, and manner of sinning.

1. Regenerate men may sinne of ignorance, but they are not *willingly and wilfully* ignorant, as are the vnregenerate in some things, or other.

2 Pet. 3. 5.

2. Regenerate men may commit, not onely the *common sins of infirmities*; into which, by reason of the remaines of the lusts of the flesh, they fall often, such as rash anger, discontent, doubts, feares, dullnesse and deadnesse of heart in spirituall exercises, and inward euill thoughts and motions of all sortes; but they may also commit *grosse sinnes*, such as are an open, & direct breach of Gods Commandements; yet those are done *against their generall purpose*, as Dauids adulterie was; for he had said he would

Psal. 39. 1.

would looke to his wayes; and he
had determined to keepe Gods
righteous Iudgements. Yea many
times they are done against
their particular purposes, as
eters denyall of his Master.
They are not vsually plotted,
or thought on before, but fal-
len into by occasion, or are haled
and enforced therevnto by the
violent corruption of the af-
fections, or sensuall appetits.
Moreover they doe not make
a trade and custome of sinne:
These kinds of sinnes doe not
passe then any long time vnobser-
ued: but are seene, bewailed,
confessed to God, and prayed
against; and are burdenous and
irksome to them, making them
to thinke worse of themselves,
and to become base in their
owne eyes because of them.
But it is directly otherwise,
vsually, with the vnregenerate
in all these particulars.

3. The regenerate may not

115 onely

Psal. 119.

106.

Mat. 26. 35.

2 Sam. 12. 2.

Galat. 6. 1.

Gen. 27. 41.

Micah. 2. 14.

201

2 Sam. 11. 8
vnto 25

Psal. 19. 13

2 Sam. 11. 8
9. 10. 11. 12

onely commit sinnes grosse for
matter, but presumptuous for
manner, namely they may com-
mit them not onely against
knowledge, but with a preme-
ditated deliberation, and deter-
mination of will, as *David* did
in the murder of *Uriah*. But is
seldom that a child of God doth
commit presumptuous sinnes;
His generall determination &
Prayer is against them. It is
with much strife and relaxati-
on of will, and with little de-
light, and content, in compari-
son. He never sinnes preump-
tuously but when he is drawne
therevnto, or forced thereupon
by some overstrong corruption and
violent temptation for the time,
as *David* was being overeager-
ly bent to hide his sinne, and
to saue his credit: For if he
could by any meanes haue gotten
Uriah home to his wife, he
would neuer haue caused him
to be slaine. And although
presumptuous,

presumptuous finnes cast him into a deadnelle, and benumbednelle of heart and spirit, *in which he may lye for a time speechlesse, and prayerlesse, as it was with David*; yet he feeleth that all is not well with him, vntill he haue againe made his peace with God. And when he hath the ministerie of Gods powerfull word, to make him plainly see his sinne, then he will humble himselfe and reforme it. The vnregenerate nothing so.

Psal. 32:3, 4

2 Sam. 13.

*14
Psal. 51.*

4. Lastly, a regenerate man may fall one degree further, namely, *He may so loose his first loue*, that he may (though I cannot say fall into vtter Apostacie) yet decline from good, very farre, even to a coldnelle and remissenelle in good duties, even in the exercises of Religion; if not to an *utter emission* for a time. The life and vigour of his graces may suffer
sensible

2 Chro. 15.

17.

2 Chro. 16.

10. 11.

2 Sam. 11.

24

Ecl. 2.

1 King 11.

3. to 10

Sensible Eclipses, and decay. As a good king, yet went a pale this way as appeareth by his imprisoning the good Prophet, and in oppressing the people in his latter dayes, and in trusting to the Physicians, and not seeking to God to be cured of his disease. And Salomon the truly beloved of God in his youth, went further back, giving himselfe to all manner of vanities, and in his old age did so dote vpon his many wifes that he fell to Idolatry, or at least became accessory, by building them Idol Temples, and accompanying them to Idolatrous seruices. Yet there is a wide Difference in these back slidings, and the Apostacies of men vnregenerate. For these doe not approve nor applaud themselves in those evill courses, into which they are back-slidden; when (out of heate of temptation) they do thinke of them; neither haue the regenerate

nerate full content in them, but find vanitie, and vexation in them, as *Salomon* did even in the dayes of his vanity. They doe not in this their declined estate, hate the good generally, which once they loved, but looke backe vpon it with approbation; and their heart secretly inclineth vnto a liking of it, and of them that are, as they once were; so that in the midst of their bad estate, they haue a mind to returne, but that they are yet so hampered, and entangled with the snares of sin, that they cannot get out. Lastly they in Gods good time by his grace, doe breake forth out of this Eclipse of grace, by the light whereof they see their nakednesse and folly, and are ashamed of their backsliding and revolting; and they againe doe their first workes. And with much a doe, recouer their woonted ioyes and comfortes, though

b 1 Sam. 28.
3. 6. 7. & c.
* 2 Chro.
24. 17. 18.
to 23.

Grounds of
differences
betweene
the falls of
men truly
Sanctified
and others.

though it may be may be never
with that life, lustre, and beauty
as in former times, and that as
a iust corrector of their sinne,
that, they may be kept humble,
and be made to looke better to
their standing all the dayes of
their life by it. It is not so with
hypocriticall professors, who
never were truly regenerate;
but quite contrary, as you may
observe in the *Apostacies* of
Saml, and of *c King Iosh* and of
Simon Magus and others.

These differences rise hence,
because that the *common graces*
of the vnregenerate are but as
flashes of lightning, or as the fa-
ding light of Meteors, which
blaze but for a while; and are
like the water of *Land-floods*,
which because they haue *no*
spring, to feede them runne not
long, and in time may quite be
dried vp.

But the *Saving graces* of the
regenerate receiue their light,
warmth

warmth and life from the *Sun* of *righteousnesse*, therefore can never be totally or finally *Eclipsed*. And they doe rise from that *Well* and *Spring* of living water which cannot be drawne dry, or so dammed vp, or stopt, but that it will runne more, or lesse, vnto eternall life.

Ioh. 4. 14.

As the regenerate man doth not sinne in such sort as the vnregenerate, withall his heart, so neither is he when he hath sinned in the same state and condition, which the vnregenerate is in. He is in the *Condition of a Sonne* who notwithstanding his failings *abideth in the house for ever*; but not as the other, who, beeing *no sonne* but a *servant*, is for his misdemeanour turned out, and *abideth not in the house for ever*.

The condition of the true Christian differs from that of the formall, Christian in respect of Gods purpose and loue.

Ioh. 8. 35. &

Although the regenerate as well as the vnregenerate doe draw vpon themselves, by their sinnes, the *simple guilt of eternall death*.

2 Sam. 14.

24.

death, yet this guilt is not accounted, neither doth it redound to the person of the truly regenerate as it doth to the other; because Christ Iesus hath satisfied, and doth make intercession for his owne, but not for the other. Their Iustification and Adoption by Christ remaine waivered, although many benefits flowing from thence are, for a while, iustly suspended, they remaine children though vnder their fathers awers: as Ab'lon remained a naturall son vncast of, or disinherited, when yet his father would not let him come into his presence. This spirituall Leprosie of Sinne, into which Gods children fall, may cause them to be suspended from the vse and comfortable possession of the kingdome of God, and from the enioyment of the priuiledges thereof, vntill they be cleansed of there sinne by renewed faith and repen

tation.

tance. Yet, as the *Leper in the Law*, had still *right* to his house and goods, albeit he was shut out of the City for his leprosie: so the truly regenerate never lose their right to the kingdom of heaven by their sinnes. For every true member of Christ is knit vnto Christ by such everlasting bonds: whether we respect the *relative union* of Christ with his members by faith, to Iustification and Adoption, which after it is once made by the spirit of Adoption admitteth of no breach or alteration by any meanes: or whether we respect the *reall union* of the Spirit, whence floweth sanctification, which though it may suffer decay, and admitteth of some alteration of degrees, being not so strong at one time, as at an other, yet can never quite be broken of as hath bin proved; these bands, I say, are so strong, and lasting, that all the

Rom. 8. 33.
vnto the
end.

VVhence it
is that a true
convert can
not fall,
quite from
grace.

Quest.

Ans.

the powers of sinne, Satan and Hell it selfe cannot sever, the weakest true member from Christ, or from his loue, or from Gods loue towards him in Christ.

This strength of grace, that keepeth men from falling totally or finally from Christ, doth not depend vpon the strength or will of him that standeth, but on the Election, and determination of him that calleth.

And whereas it may be demanded, why a man being at his highest degree of holinesse, that ever he attained, at which time he had most strength, did yet fall backe more then halfe way, may not as well, or rather fall quite away?

I answer, It is not in respect of the nature of inherent holinesse in him; for Adam had holines in perfection, yet fel quit from it. There is nothing in the nature of this grace and holinesse, but that a man may now also fall wholly from

from it, But it is becaule *grace*
is now settled in man upon better
termes, For the *little strength*
 we receive in regeneration, is
 stronger then the *great strength*
 which the first Adam received
 in his creation. Adam was per-
 fectly, but *changeably* holy, Gods
 childrē in regeneratiō are made
 imperfectly, but *unchangeably*
 holy. This stability of grace
 now cōsisteth in this, for that al-
 that by faith, and by the holy
 Spirit are ingrafted and incor-
 porated, into *Christ the second*
Adam, haue the spring, and
 roote of their grace founded
 in him; and *not in themselves,* as,
 the first Adam had, Wherefore,
 because *Christ* cannot fall from
 grace at all, they that are actu-
 all members of *Christ* cannot
 fall from grace *altogether;* For
 as *Christ* dyed to sinne once, and
 being raised from the dead dyeth
 no more; so every actuall and
 true member of *Christ* having
 part with him in the first resur-
 rection,

Rom 6. 5.
 vnto 12.

1 Pet. 1. 3. 4.

5.

Reasons
proving
that a man
effectually
called can
not fall quite
away.

4 a Tim. 2.

19.

e Rom. 11.

29.

f Ioh. 13. 1.

g Heb. 7. 24.

25.

rection, *dye no more, but live for ever with Christ.* For all that are once begotten againe vnto a liuely faith, and hope by the resurrection of Iesus Christ from the dead to an inheritance incorruptible & are kept not by their owne power vnto Salvation but by the power of God through faith in Christ Iesus.

Now, that a man effectually called can never fall wholly, or for ever from state of grace, I in few words reason thus. If Gods *d Counsel* on which mans Salvation is founded be *sure & vnchangeable*, and if his *e calling* be *without repentance*.

If Gods loue be vnchangeable and altereth not, but *f whom* God once loveth actually, *him he loveth to the end*.

If *g Christs* office of Prophet, Priest, and King, in his teaching satisfying, and making intercession for, and in his governing, his people, be after the order

order of Melchisedeck, vⁿchang-
able: and everlasting: and ^hif his
vndertaking in all these respects
with his father not to loose any
whom he giveth him, cannot
be frustrate.

Heb. 7. 21.
^h Ioh. 6. 39
Luk. 22. 32
Ioh. 17. 15.

If the ⁱ Seale and earnest of the
Spirit be a constant Seale, which
cannot be razed; but sealeth all
in whom it dwelleth ^unto the
day of Redemption.

ⁱ Eph. 1. 13.
14.

If the ^k Word of truth where-
with the regenerate are begot-
ten, be an immortal seed, which
when once it hath taken a con-
ception, and hath taken roote,
doth live for ever.

ⁱ 1 Pet. 1. 23
25.

If God be constant and faith-
full in his promise, and omni-
potent in his power, to make good
this his word and promise, say-
ing, I will make an everlasting
Covenant with them that I will
not turne away fr. m my people and
children, to doe them good, but I
will put my feare in their hearts,
that they shall not depart from me.

Ier. 32. 40.

Then

Then from all, and from each of these propositions, I conclude, that a man once indeed a member of Christ and indeed in state of grace, shall never totally or finally fall away.

The patrons of the doctrine of falling from grace, when they cannot answer the invincible arguments, which are brought to prove the certainty of a mans standing in state of Salvation; they make a loud cry in casting in certaine popular objections, such as are very apt to take, with simple, and unstable people.

Objections
for falling
from grace
answered

They first come with *suppositions*, and aske this and like questions. If *David* and *Peter* had dyed in the act of their grosse finnes, whether should they have beene saved or no?

I answer, we have an *English proverbe*, what if the skie fall? *propositions* are but weakely grounded on mere *suppositions*.

I aske them *why did they not dye in the act of their sinne?* Well, say they had dyed in the act of their sinne, they could not dye in their *impenitencie*, they in an instant might returne to God, and rely on Christ, Beside, their *iustification* and *Adoption* was no whit impayred, though their *Sanctification* was somewhat diminished. But we must beleve Gods promise, and the issue will be this (though we cannot alwayes tell how) that *God will so guide his children with his Counsell, that afterward he will receive them to Glory.*

Psal. 73. 24

Secondly, they object violently, seeming to stand much for God and godlinesse, that this doctrine of not falling wholly from God, and of certainty of Salvation, after a man is once in state of Grace, is a *doctrine of licentiousnesse and carnall libertie*, causing men to be negligent in the use of meanes of

of grace, and carelesse of their standing; For when they once know they shall not be damned they will liue as they list; say they.

First, I *appeale to ancient and daily experience*, For those, who haue bin *most assured* of Gods fauour and their salvation, haue beene *most holy* and most strict in their liues.

Secondly the Scriptures the ingenuity of saving Faith, and all sound iudgement, doe reason quite contrary; For the *certainety of the end* doth not hinder, but incite and encourage men in *the vse of all good meanes*, which conduce vnto that end. *Christ* knew certainly that he should attaine his end of mediaturship. viz. the salvation of mens soules, and that of the *Gentiles*, as well as of the *Jewes*, this was no cause, why he might be slack in the means, but God saith notwithstanding
to

to our Saviour, *Aske of me and I wil give thee the Heathē for thine inheritance.* Was there ever any more earnest in prayer, or more longing to finish his worke, then our *blessed Saviour*, although he was *infallibly certaine* that he should saue & glorifie man, and that God would glorifie him. When *Daniel* knew *certainely* the time of deliverance out of Captiuitie, he was not hereby *secure*, and *slacke* in the use of all good meanes to speed and hasten it; but betaketh himselfe to fasting and prayers, that Gods people might be delivered. Because God had assured *David* that he would build him an house, therefore (saith he) *thy seruants hath found in his heart to pray*, viz. that thou wouldest establish it. What child is there that hath any ingenuity or goodnesse of nature in him, will sleight, and neglect to please his father, because

K k he

Psal. 118.

Ioh. 17.

Dan. 9. 1.

2 Sam. 7. 27

he hath assured, him of a large inheritance or because his inheritance is entayled vpon him.

But do these obiectors thinke thus, and doe they inferre this in earnest? Doe they thinke, that themselues are in state of grace, *If yea*, I hope they will not say, they are made more dissolute by it, *If no*, then it is no marvaile, that they make these inferences. For it hath ever beene the manner of such as were *without grace*, and not indeed in state of grace, to *wrest and pervert the doctrines of grace*, making them to be vnto then licenses, and occasions of wantonnesse and licentiousnesse. As thus. *If where sinne abounded, grace abounded much more*; then say they, *Let vs sinne that grace may abound*. And if we are not *under the Law but under grace*, then *let vs sinne, because we are not under the Law, but under grace*.

Rom. 5. 21.

Rom. 6. 1.

But

But as any man hath truth of grace, the more he knoweth it, the more he reasoneth otherwise. Ezra having not onely a hope, but was in possession of that which God had promised, He doth not say, now we may live as we list, but saith, *should we againe breake thy Commandments.* The Scripture from abundance of Gods grace, and from the certainty of it, doth reason for grace and for obedience. *How shall we that are dead to sinne, live yet therein.* And in an other place the *Apostle Iohn* saith, *We know that we are the children of God, &c.* but what is the inference? Is it we may now sinne, and live as we list, because we know that when Christ shall appeare we shall be like him? No, the holy *Apostle* inferreth this, *He that bath this hope purgeth himselfe as he is pure.*

Ezra. 9. 13.
14.

Rom. 6. 2.

1 Ioh. 3. 1.
2. 3.

SECT. 8. A removall of sundry
K k 2 doubts

Feares, offal-
ling away
quite, be-
cause men
doubt they
haue onely
a forme of
godlinesse,
Remoued.

Ans.

Psal. 115. 5.

doubts in particular, causing many to feare that they are fallen, or shall fall away.

Notwithstanding all that hath beene said, touching *certainety of perseverance in grace*, after that a man is indeed in state of grace; many will doubt they shall fall away, for they feare that all their religion hath beene but in *Hypocrisie*, and in forme onely; but *not in power*; now such may fall away.

If it were true, that all which you haue done were in *Hypocrisie*, then vntill you repent of your Hypocrisie, & be vpright, you may iustly feare as much; yet you must not desperately conclude, that you shall fall away from your profession; but be you quickned and stirred vp by this feare to a *bandon Hypocrisie*, and to *serue the Lord in sincerity*; and hereby *make your calling and election sure*, that you may not fall, & then you haue
Gods

Gods word for it that *you shall not fall.*

Many thinke that they are Hypocrites, which yet are sincere; wherefore try whether you be an Hypocrite or vpright by the signes of vprightnesse before delivered Chap. 11.

Onely for the present note this. When was it knowne, that an Hypocrite did so see his hypocritie, as to haue it a burden to him and to be weary of it, and to confesse it, and bewaile it, and to aske forgiveness heartily of God; and above all things labour to be vpright? If you find your selues thus disposed *against Hypocrisie* and *for vprightnesse*, although I would haue you humbled for the remainder of hypocritie, which you feele to be in you; yet chiefly I would haue you thankfull to God, and to take comfort in this that you feele it, and dislike it; Thanke God

K k 3

there.

therfore for your vprightnesse,
comfort your selues in it, and
cherish and nourish it in you,
and feare not,

Doubts,
through be-
ing already
fallen back,
removed.

Other obieſt, that they are
alreadie fallen far backe from
what they were; They doe not
feelee ſo much zeale and ſervencie
of affection to goodnes, nor
againſt wickedneſſe; nor yet
doe they now feelee thoſe comforts
and cleare apprehenſions
of Gods favour towards them,
as they did in the firſt Con-
verſion.

Ans.

It may be that you are fallen
backe, and haue *loſt your firſt
love*, whence all which you
haue obieſted will follow; but
may it not befall a *particular*
child of God to haue loſt his
firſt loue, as well as a *whole*
Church, the *Church of Epheſus*?
You could not for that con-
clude that *Epheſus* was no
Church, neither can you hence
conclude, that you are none of
Gods

Rev. 2. 4.

Gods children, or that you shall not hold out vnto the end. But if it be so, be willing to see your sinne, and to be humbled and repent heartily of it; follow the Counsell of Christ, *Remember whence you are fallen repent and doe your first workes,* (and certainly Gods child shall haue grace to repent) then you *enduring to the end shall not be hurt of the second death,* notwithstanding that sin of yours in loosing your first loue.

Rev. 2.5.

Rev. 2.11.

But it may, and oft doth happen, that a true child of God doth in his owne feeling thinke, he hath lesse, and lesse grace now, then at first, when yet it is not so; The reasons of his mistake may be these.

Reasons
why many
thinke they
haue lesse
grace, now,
that at first,
but mistake

At the first a truly regenerate man doth not see so much *as afterward* he doth. At first you had indeed the light of the Sunne, but as at the first spring and dawning of the day, wher-

K k 4

by

whereby you saw your greater enormities, and reformed many things, yea (as you thought) all: but now since, the Sunne being risen higher towards the perfect day shining more clearly, it commeth to passe, that in these beames of the Sunne (as when it shineth into an house) you may see many mores, and very many things amisse in your heart and life, which were not discovered, nor discerned before; you must not say you had lesse sin then, because you saw it not, or more sinne now, because you see more. For as the eye of your mind seeth every day more clearly, and as your hearts grow every day more holy, so will sin appeare vnto you every day more and more; For your constant humiliation, and dayly reformation. For a *Christian*, if he goe not backward, seeth in his latter time more clearly

clearly a far off, what is yet before him to be done, and with what an high degree of affection he ought to serue God, and to what an height of perfection he ought to raise his thoughts in his holy aime, which in the instance of his Christianity he could not see; Hence his error; Even as it is usuall for a *novice in the Vniversitie*, when he hath read over a few *Sysemes*, & *Epitomes* of the *Artes*, to conceiue better of himself for *Scholarship*, then when he hath more profound knowledge in those *Arts afterwards*, for then he seeth knotty difficulties, which his weak knowledge, being not able to pry into, passed over with presumption of knowing all.

Secondly, good desires and feelings of comforts are *suddaine, strange and new*, which suddainenesse, strangenesse, & newnesse of change out of state of Corruption and death, into the state of grace and life, is

K k 5 more

more sensible, and leaveth behind it a deeper impression, then can possibly be made after such time that a man is accustomed to it: or that can be added by the increase of the same grace. A man that cometh out of a close, darke, and stinking *Dungeon*, is more sensible of the benefit of a sweet ayre of light, and liberty the *first weeke*, then he is *Seven yeeres* after he hath enjoyed all these to the full. Let a meane man be raised suddainely and undeservedly vnto the estate and glory of a *King*, he will be more feeling of the change, and will be more taken and exalted in his conceite with the glory of his estate, for the *first weeke* or moneth, then at *Ten yeeres* end, when he is accustomed to the heart and state of a *King*, yea more, then if at ten yeeres end, he happen to haue the *accession of an other kingdome*

vnto

vnto him, and though double power and glory be conferred on him.

Thirdly, *God* for speciall causes doth *dandle* and tender his *Scholars*, when they first enter into *Christs Schoole*; In like manner, and chiefly doth he deale so with his *Babes* in *Christ*, before they can goe alone.

Do not wise *Schoolemasters* (the better to enter and encourage their young and fearefull *Scholars*) shew more outward expressions of affection and kindnes towards them, and forbearth to exercise *Schoole-discipline* on them, the *first weeke* that they come to *Schoole*, yea, it may be, shew more countenance and familiarity towards them their first weeke, then ever after, vntill the time that they send them to the *Vniuersity*? And hath not a *young child* more attendance,
and

and fewer falls in his, or her *infancie*, while it is carried in the armes, or led in the hands of his father or mother, then when it goeth alone? But when it goeth alone, it receiveth many a fall, and many a knock; yet this doth not argue *lesse* *longe* in the parents, now, or *lesse* *stronge* in the Child, then when it was one or two yeeres old.

Pfal. 92. 14.

Fourthly, albeit Gods trees *planted in his Courtes* alwayes should and vially do in their age beare more and better fruite, then they did yet these, or could doe in their youth; through a false apprehension of things, may iudge theselues to be more barrē in their age, then they were in their youth. It may be, you feele not in you that vigour, heate and abilitie to performe good duties now in age, as you did in your *younger dayes*; But may not this arise from *naturall defects*, as from want

want of memorie, want of quicknesse of wit, and from want of naturall heate and vigour of your spirits, all which are excellent *hand-maides* to grace. Yet obserue this in those elder people, that studie to approve themselves to God vntill their age, and in their age, they haue these naturall defects recompensed with other better and more lasting fruite, as with more staydnesse, and *soundnesse of Iudgement*, more *humilitie*; more *patience* and more *experience*, wherewith their gray haire is crowned, they continuing in the way of righteousness; Look for these, and looke to approve your selues in these in your age, and these will proue more beneficiall to you, then your fresh feelings, and your sensibly-felt zeale in your younger times.

There are yet others (it may be the same) when they obserue

Feares, of
falling quit
away be-
cause others
are already
fallen
Remoued.

serue that many, who are of longer standing themselues, who haue had much more knowledge, and haue made a further progresse in the practise of godlinesse then they, are yet fallen fearefully into some grosse sinne; or sinnes; yea some of them are departed from the faith, and haue embraced with *Demas* this present world, either in the lust of the flesh, the lust of the eye, or pride of life; They are some of them fallen to *Popery*, or to some other *false Religion*; Wherefore they feare that they shall fall away also, and that their heartes will deceive them in the end.

Ans.

1 Cor. 10.
12.

That the falls of others should make all that doe stand to take heed least they fall, is according to the expresse will of God. It is an high point of wisdom for you to obserue and doe it. Likewise to feare so much as to quicken

quicken you to watchfulnesse and prayer, is an holy and commendable feare; But to feare your *total* or *finall* falling away onely because some that haue made profession of the same religion are fallen, is without ground.

For it may be those which you see to be fallen away never had any other then a forme of godlinesse, and never had no more then the common graces and gifts of the *Spirit*. For if they be quite fallen from the faith, it is because they were never soundly of the faith. Moreover grant that some of them which are fallen had saving grace; may they not with *David* and *Salomon* recover their falls? This you should hope, and pray for, rather then by occasion of their falls, to trouble your selfe with false and fruitlesse feare.

Last of all, some yet feare that
if

1 Ioh 2.19.

Psal. 51.
Ecclesiast.

Feares of
falling a-
way in time
of persecu-
tion, remo-
ved.

Ans.

if persecution should come be-
cause of the word and the Re-
ligion which they do professe,
that they should never hold
out, but should fall away.

Do you thus feare? Then
buckle close vnto you the *com-
plete armour with the girdle of
sinceritie*, exercise your selues
before hand at your spirituall
weapons; make and keepe your
peace with God, vnder whom
at such times you must shelter
your selues, and by whose
power it is that you must stand
in that euill day. But know,
that a child of God neede not
feare persecution with such
discourageful and such despe-
rate feare, neither should you;
for this will but giue advan-
tage to your enemies of all
sorts, and will make your
hands feeble, and your hearts
faint, Raise vp your spirits, and
chase away your feare thus.
Consider the goodnes of your cause.
Consider

Consider the *Wisdom* e, *valour*,
and *provelse* of him that hath
already redeemed you with his
blood, who hath already led
captivity captive, who is your
Champion, and hath engaged
himselfe for you not to leave
you, vntill he hath brought
you to glory; I meane *Chr. st*
Iesus who is *Lord of hosts*, vnder
whose banner you fight in
your whole *Christian warfare*.
Consider likewise the *faithful-
nesse* of *Gods promise* made to all
his Children concerning his
presence, and helpe in time of
persecution, cōmanding them
not to *take thought* thereabout
having promised to giue them,
*a mouth and wisdome which all
their aduersaries shall not be able
to resist*; Consider last of all
the blessed *experience*, which the
holy Martirs haue had of *Gods*
loue and helpe (according to
his promise) in their greatest
persecutions, and *fiery tryalls*,
Obseve

How to be
kept from
dastardly
feare in
time of per-
secution.

Luk. 21.14.

Obserue the wisdom and courage of those who in their own nature were but simple and fearefull, Read the *Booke of Martyrs* next vnto the *Scriptures* for this purpose, and through Gods grace, though you were as fearefull as *Heres*, you, when you shall be called to it, shall be as couragious as *Lyons*.

How to
know in
time of
peice to
hold out in
persecution,

It is not hard for you to know now, whether you shall be able in time of persecution to stand fast & not fall away. If you now in the *peace of the Gospell*, can deny your selues in your lusts, in loue to God, and for *Conscience sake* towards him, and can rather part with them, then with the sincere following of *Christ*, then you shall be able, and you will deny your selues in the matter of your life, if you be put to it in time of persecution, rather then deny *Christ*. For this first is as difficult, as the latter; and the same

same loue to God and Conscience of dutie which doth now vphold you and beare you through the one, will then rather vphold, and beare you thorough the other. For in times of tryall and suffering for his name you may looke for his more speciall assistance.

Wherefore I doe wish all that are troubled with false feares, to rest satisfied in these answersto their doubtres, and giue over calling, their *Election*, Gods loue, their *Iustification*, their *Sanctification*, or their final *perseverance* into question: but rather fill your selues with hope and assurance of Gods favour, comforting your selues therein, a bounding in *thanksgiving* to God for what you have, rather then *repining* in your selues, for what you want.

(Yet I know there are some (as if they were made all of doubting) will obiekt, my heart is deceitfull,

Doubts, taken from deceitfulness of heart removed.

deceitfull, I doubt all *is not*,
I doubt all *will not* be well
with me.

If your heart be *deceitfull*,
Why then doe you beleue it,
when it casteth in these doubts
And why doe you trust to it
more then vnto the evidence
of the word, and Iudgement
of Gods faithful minister, who
by the word giue most satisfy-
ing resolutions to your doubts
which also doch minister vn-
to you matter of assured hope
and comfort:

Doubts,
from pre-
sent faint-
ing remo-
ved.

Another will say, I doe even
fainte in my troubles, & in my
feares, & I am readie to giue o-
ver all, what shall I doe? What
would you haue me to doe?

Ans.

Your case is not singular,
many other haue beene, and
are in this case; It is no other-
wise with you then it was with
the *Palmer* and *Jonah*; Doe as
they in that there fainting did,
First giue not over, but *re-mem-*
ber

in holy Securitie and peace.

237

ber God, call upon him, give him
no rest. Secondly, trust on him,
& waite untill you haue comfort:

That holy man of God said,
My flesh and my heart faileth,
but God is the strength of my
heart, and my portion for ever.

Psal 73.26.

Likewise Ionah, when my soule
fainted within me, I remembered
the Lord, and my prayer came
up vnto thee, into thine holy
Temple, that is as if he had
said vnto God, I prayed vnto
thee in the name of Christ,
and thou didst heare me. When
you walke in the darknile of
affliction and inward discom-
fort, He, to whom God gaue the
tongue of the learned, to speake a
word in due season so him that
is wearie, giveth you counsell,
(and whole will you in this
state of yours follow, if not
his) his countell is this, say-
ing, Who is among you that feare
the Lord, and obey the voyce of his
servants, that walketh in dark-
nesse and hath no light? Let him
trust

Ionah 2 7.

Isa. 50.4.10

trust in the name of the Lord, and stay upon his God, Marke it, He that feareth and obeyeth, yet may be in darknesse and haue no light, what darknesse is this, but that spoken of, verse the fourth, viz: an afflicted wearie soule without light of comfort And men, thus distressed, must trust in the Lord and stay on their God.

Reply.
We doe not
our part
therefore
God is not
tyed to his.

Yet these poore soules (who whether they should be sharply reproofed, or pittied more, is hard to say; I am sure they deserue both) will yet obiekt strongly. It is true *They that feare God and obey him, may trust in the Lord and stay upon God,* And he hath made most rich promises to them that know him, that doe feare and obey him, See, *here is promise with condition* (saith one) *I must feare the Lord I must obey him, I know God will doe*

doe his part if I could do mine
but *these I doe not*, what war-
rant then, or ground haue I to
looke for comfort or any thing
at Gods hand for his promises
belong not to me?

I know well that with this
doubt the *Devill* doth much
perplex the afflicted soules of
many of Gods dearest children
and by it keepeth off all the
remedies which Gods word can
afford, so that they cannot
fasten, and doe them good.
For the *propositions* of the word
are easily assented vnto; but
all the matter lyeth in the *ap-
plication* to the wound. It is still
put off with this, That is true
which you say, *but it belongeth
not to me*, for *I doe not fulfill the
condition* required on my part.

Wherefore that I may, by
Gods helpe, fully satisfie this
doubt and may quite remoove
this scruple of scruples. It must
be carefully observed that God
maketh

Ans.

maketh *some promises with condition.* And that he maketh *some absolute promises* without any Condition, on mans part. Would you know, what promises onely are made with condition to be fulfilled on mans part, and what promises are absolute?

What promises God maketh with condition, what not.

Know that many promises in the word doe *concerne the end of a mans faith*, which is *Salvation* it selfe, likewise the *recompence and reward of well doing*, whether corporall or spirituall, whether it be temporall or eternall. These are made with *Condition*, namely to all those, and onely to those that *believe* in the name of God, and that doe *love, feare, and obey him*. For it doth not stand with the wisdome and holinesse of God, to bestow these good things, as blessings vpon any, vntill they be thus qualified & made meete to receive them.

Know

Know Secondly, and observe it diligently, that there are many promises in the word which concerne Gods free giving of graces required as means to obtaine the former promises of good things, namely an ability to performe the condition in the fore-mentioned promises; I meane not such a power as that they may fulfill the conditions if they will, or if they will not they may choose. But God hath made absolute promises to give men power actually to *will and to doe* the things required in the conditionall promises, in such sort that he will accept both *will and deede*, and in some cases the *will* for the *deede* so as to fulfill those his conditionall promises.

That you may vnderstand me fully, I will instant in some of the chiefe promises in this kind made to every member of Christ without exception.

L 1

This

Ier. 31. 34.
34.

Isa. 54. 13.

Ioh. 6. 45.

Ezek 36.
25. 26. 27.
32.

This is the Covenant that I will make with the house of Israel, (that is with the whole Church, the whole Israel of God, as appeareth Heb. 8. 10.) a new covenant, and I will put my law into their inward parts, and writethem in their hearts, and I will be their God, and they shall be my people. He doth not say, I will be their God, if they will be my people, but saith absolutely, they shall be my people. Which that they might be, both there and else where, he hath said absolutely without Condition, They shall be all taught of God. He promised likewise saying, I will sprinkle cleane water upon you, and you shall be cleane from all your filthinesse, and from all your Idols I will cleanse you. A new heart also will I give you, and a new spirit will I put into you, and I will take away the stony heart out of your flesh, and I will give you

you an heart of flesh. And I will put my Spirit within you, and cause you to walke in my Statutes, and yee shall keepe my Iudgements and doe them, &c. And, not for your sake doe I this saith he, he it knowne to you, be ashamed and confounded for your owne wayes O house of Israel. And againe he saith, I will make an Everlasting covenant with them, that I will not turne from them to doe them Good; but I will put my feare in their hearts that they shall not depart from me. Note this in very many places, God promiseth his blessings to them that feare him and keepe his Commandements. Here he absolutely promiseth those on whom he intendeth to bestow these blessings, that he will put his feare in their hearts, that they may be capable of them. I pray consider well whether all these promises of this sort be not made absolutely on Gods part,

Ier. 32. 40.

and without any Condition on mans part. Wherefore, whereas God hath made many excellent promises of free and great rewards; to heare the prayers, and to fulfill the desire of them that feare him, and to giue life and glory to them that beleeve, and obey him, and that doe hold fast the confidence, and the reioycing to the end, you see that here are promises of the *first sort made with a kind of Condition*; But that God will giue his people both to will and to doe these things required in the condition, he hath *absolutely promised*, as hath beene clearly prooved.

Reply.

If you yet reply and say, are not these latter promises made vnder condition of our *well vsing* the outward meanes thereof, such as hearing of the word, prayer, &c.

Ans.

God indeede commandeth these meanes to be vsed, but not

not as conditions that vpon
our *well vsing* of them he will
giue faith, and plant his feare
in our hearts, but requireth
that in the vse of those meanes
wherein and whereby he hath
ordained ordinarily to giue
these graces, that all that would
haue them should *waite vpon*
him for them. For both the
giving of his word, and the *gi-*
ving vs mindes to heare the
word, and the *opening of the*
heart, to attend, and the *convin-*
cing and alluring of the heart to
obey; *hang all vpon those absolute*
promises, *They shall be all taught*
of God, and the rest before men-
tioned, yet for all this which I
haue said, let none of yeeres
thinke that without hearing,
praying and the *right vsing* of
Gods ordinances that ever they
shall haue faith, and the feare of
God wrought in them, or shall
ever come to Heauen. For do-
ing what lieth in mans power

L 1 3

the

Caution.

the right vsing the meanes of Salvation is of great consequence, although it be not a sufficient cause to moue God necessarily to giue grace; For I am perswaded that the best should haue more grace, if they would doe what in them lay continually to make good vse of the outward means of grace; and the worst should be guilty of lesse sinne, if they would do what in them lay to profite, by the good vse of the said meanes. And the neglect, or the abusing of the means, is sufficient cause why God should not onely withhold grace, but condemne men for refusing it.

Feares, arising from want of such graces, as God hath promised absolutely, removed.

But some will yet say, let all which hath bin said be granted, I finde that God hath not fulfilled these his absolute promises to me, for I doe not yet *fear* God and *obey*. How can I hope? How can I chuse but *fear* my estate.

Let

Let this for the time be granted that God hath not planted his feare in your heart, &c. as yet; May he not doe it hereafter? Sith he hath made vnto you such excellent promises, to fulfill them without condition on your part? Will you not give him leaue to fulfill them *in his owne time*? And will you not waite, and be glad if they may be fulfilled at *any time*? *Times and seasons* of Gods communicating his graces, are reserved to be at his *owne* disposing, not *at ours*. It should be your care onely to be present at Gods, ordmances, and when you reade or heare the word and will of God, to irdevour to beleve and obey it, As when he saith; *Thou shalt love the Lord thy God with all thy heart, Thou shalt beleve in the name of the Lord thy God, and trust in his name. Thou shalt obey the voice of the Lord thy*

God, and serve him. Attend to the word heedfully, and because this word is *infallibly true* and *excellently good*, bend your thoughts to *believe*, and to *approve*, And say within your selues these are *true*, these are *good*, this I ought to doe, this I would believe, and do, *Lord helpe me*, and I will doe it, *O that my wayes were directed to keepethy flames*, in such like agitation of the reasonable soule, it pleaseth God to giue his grace both to will, and to doe his Commandements. But, Secondly, doe not say, that you haue not the conditions foregoing, the reward promised, namely faith in God, feare of him, and loue to him, which God hath promised to you absolutely; when as in truth you haue them. For what kind of duties be these thinke you? Are they *Legall*, which require perfect, exact, and full degrees

degrees of faith, feare and loue?
Or are they not *Evangelicall*?
Such as requireth trueth in all
these, and doth exact full per-
fection in degrees, If you haue
desire, and if you can desire to
feare him, (which is the scant-
ling of the feare of Gods peo-
ple as *Nehemiah* calleth it) so
if you *desire to beleeve*, and *will*
to obey, in the inmost longing
of your soule, according to the
measure and strength of grace
in you, this according to the
Tenour of the blessed Gospell of
our Lord Iesus Christ, is true &
acceptable through Christ for
whose sake God doth *accept*
the will for the deede, in all such
cases wherein there is *truth* of
will but *not power* to doe. Fur-
thermore if you thinke that it
is your well doing that must
make you acceptable to God,
you are in a proud, & dangerous
error. Indced God will not ac-
cept of you, if you doe not in-
deavour

Nehem: 10.
11.

Mark. 9. 24.
Isa. 1. 19.

1 Cor. 8. 12

deavour to do his will, but you must propound to your selfe an other end, then to be accepted for your well doing; you must doe it to shew your obedience to God, and to shew your thankfulnesse, that God hath pleased, and doth please to accept you in his sonne Christ; and that it is your desire to be accepted through him. But looke neerely, iudiciously, and impartially into your selfe, it may be, you haue more faith, feare of God, and obedience then you are ware of, or then you will be known of. Can you grieue, and doth it trouble you that you haue so little faith, so little feare of God, and that you doe shew so little obedience; and is it your desire and indeavour to haue more and to doe as well as you can; though not so well as you should? then you haue much faith, feare, and obedience. For
to

to grieve for little faith, feare and obedience is an evident signe of *much* faith, feare, and obedience.

Let this suffice to be a full answer to the principal doubts whereof fearefull hearts will take no answer. Never yeeld to your feares, waite on God still for resolution of your doubts in his best time; For it is not *man* that can; but it is *God* that both can and *will* *speake* *peace* to his people. In the meane time, though you can haue no feeling comfort in any of Gods promises, yet consider God is the Lord, you are his creature, you owe to him all obedience, wherefore, you wil, as much as you can, keepe your selfe from iniquitie, and you will strue to doe his will, let him doe with you as hee pleaseth, yea though he *kill* *you*, or though he giue you no comfort till death, you will
trust

2 Tim. 2.
19.

Troubles,
through
want of
peace of
Sanctifica-
tion, remo-
ued.

Ans.

trust in him, and will obey him, then whether you know that God is yours or no, I am sure *he knoweth you to be his* this is an argument of *strong faith*. And you are vpon a sure ground, *The foundation of God remaineth sure, The Lord knoweth his*, and who be they? Even all that professing his name *depart from iniquitie*. And whosoever in his heart *would* he in truth, *doth* depart from iniquity.

Something remaineth yet to be answered. Many say that doe what they can, they are *sanctified still so thicke with temptations*, that they cannot haue one hours quiet.

What of that? Doth this hinder your peace with God, that the *Devill*, the *World*, and your *lusts* (Gods sworne enemies) *are not at peace with you?* So long as you haue peace of *Sanctification*, in this degree, that

that the faculties of soule,
and body doe not mutiny one
against the other; but held a
good correspondancy in ioy-
ning together against their
fleshly lusts which fight against
the soule, you are in good case.
I meane, when the *understand-
ing Conscience, Will and affections*
are willing to doe their part
against *sinne* their common e-
nemie: Not but that you shall
find a sensible warring and op-
position in all these, while you
liue here, euen when you haue
most peace in this kind, but
how? The vn-sanctified part of
the vnderstanding is against
the sanctified part of the vnder-
standing, the vn-sanctified will,
against the sanctified will, and
so in all other faculties of the
soule, *flesh* in every part lusteth
against *spirit* in every part, and
spirit in every part lusteth a-
gainst *flesh* in every part. For
as every sanctified part hath
the

the spirit, so it hath likewise the remaines of the flesh fighting one against the other. Now if that your faculties and powers be ruled all by *one spirit*, you haue a good agreement, and good peace within you, notwithstanding that the flesh doth so violently war against this spirit; For this warring of sinne in your members, against the spirit and the warring of the spirit against sinne, argueth clearly that you haue peace with God, and this waite continued will in time beget perfect peace.

1 Cor. 13.9

But let no man ever looke to haue peace of sanctification perfect in this life; For the best are sanctified but in part; Wherefore let no man professing Christ thinke, that he shall be freed from temptations and assaults rising from within or coming from without, so long as he liueth in this world.

world, Are not *Christians* called to be *Souldiers*? wherefore we must arme our selues that we may stand by the power of Gods might, and *quit our selues like men* against the assaults of our spirituall enemies. Let vs keepe *peace in our selues*, that the whole man may be at agreement, and let vs *keepe peace one with another*, fighting against the common enemy. And the *God of peace shall tread Satan and all enemies vnder foot shortly*; and then *through Christ* you shall be *more then conquerors*, you shall not onely hold what you haue kept from loosing, but shall possesse all that *Christ* hath wonne for you. And the more battels you haue fought, and in them *through Christ* haue overcome, the greater *triumph* you shall haue in glory.

Now as a surplusage to all that hath beene said against groundlesse

Rom 16.20

Rom. 8.37.

How, notwithstanding all a mans causes feares, he may know the peace of God belongeth to him.

Quest.

groundlesse feares which deprive poore soules of heavenly comfort, If any yet cannot be satisfied, but feare still that God is not at peace with them I will propound a few *Questions* to which if any soule can answer *affirmatively*, he may be assured of Gods peace and loue, and of his owne Salvation whatsoever his feares or feelings may happen for to be.

1. *How stand you affected to sinne*, Are you afraid to offend God thereby? Is it so that you dare not wittingly sinne? Is it your grieve and burden that you cannot abtaine from sin, nor get out of it so soone as you would when you are fallen into it?

2. *How stand you affected towards holines and goodnes, and unto the power of godlines?* Is it your heartie desire to know Gods will that you may doe it? Doe you desire to feare him, and

and please him in all thinges?
And is it your griefe & trouble
when you faile in well doing?
And is it any ioy to you when
God hath enabled you to doe
well in any true measure?

3. Thirdly, *How stand you af-
fected to the Church and religion
of God.* Are you glad when
things goe well in the Church
though it goe ill with you in
your owne particular? And are
you grieved when things goe
ill in the Church when it may
happen to be with you, as it was
with good *Nehemiah* or *Isa-
beds* mother that all things goe
very well, or at least tollerably
well, for your own particular?

Nehemi. 1.

14.

1 Sam. 4. 10

21.

Psal. 134.

4. Fourthly, *How stand you af-
fected to men?* Is it so that you
cannot delight in wicked men
because of their wickednes, but
dislike them? Whereas other-
wise there parts and conditions
are such that you could much
desire their company. Doe
you loue those that feare the
Lord,

Ioh. 3. 14.

Psal. 16. 3.

Lord, and delight in goodnes, therefore because you thinke they are good, and are beloued of God

5. Fiftly, Though you cannot alwayes haue that feeling prooffe of your good estate which is the certaintie of Evidence; Nay say, you haue it but feldome, or it may be, you can scarce tell whether you haue it at all; *Doe you yet resolve, or is it your desire, and will you, as you are able, resolve to cleave to God, and hang upon Christ and vpon Gods mercifull promises made to you in him, seeking saluation in Christ by faith and by none other, nor by any other meanes?*

If you can answer, yea, to all, or to any one of these, you may assure your selues that you are in Gods favour, and in state of grace. What though you cannot feele in your selues that you haue this so sure as you would by a full certaintie of
Evidence

Evidence (but it is your fault that you haue it not so) yet you haue it sure by the best certaintie, namely by a true certainty of *Adherence and cleaving vnto God*. For when you are resolved not to sinne wittingly, and allowedly against God, and not to depart from him whatsoeuer become of you ; and it is your longing desire to please him. When (I say) you stand thus resolved, and thus affected as hath bin said, then certainly *God and you are knit together by an inseperable bond*: When you hate what God hateth, and loue what God loveth, and will what God willeth ; *are not God and you at one, and at peace ?* Are you not neerely and firmly linked one to another ? What though this bond be somewhat *secret and vnseene to your selves*, yet it is certaine, God knoweth you to be actually his, and will, for
this

this, *owne you*, when you seeme to doubt of it, and will alwayes *bold you by his right hand* whether you feele it or no. But why should you thinke that you are without Evidence, when you cannot but *fee* that in truth you *cleave* thus to God, and stand thus affected to him, from hence if you were not wanting to your selues you might gaine a most peaceable and ioyous assurance that you are in Gods favour and shall be saved. Thus much of removing of impediments to true peace.

CHAP. 16.

CHAP. XVI.

*Touching furtherances and
meanes of peace of God.*

IT yet remaineth that I
should shew Furtherances
and meanes to get and keepe
thistrue peace of God which
paſſeth all vnderſtanding.

Men doe erre in Iudging of
their owne eſtates, and in like
manner in concluding that
they haue true peace or not
from two cauſes. Either by er-
ring in the *Propoſition* which
they lay downe as a rule to
Iudge by. Or elſe by erring
in the *Assumption and applica-
tion* of their actions or perſons
to the rule propounded. Now
if you erre either in the propo-
ſition or in the Assumption,
and application, you of neces-
ſity will erre in your Conclu-
ſion.

Causes of
error, in
miſiudging
of a mans
ſtate firſt
removed.

Wherefore

Wherefore if you would iudge rightly of your actions and person take heed first that you doe not faile in your *proposition and Rule*: which that you may not doe, you must know *what is necessary* to the very being of a Christian, *what not*; and this is to be learned onely, by the onely Canon of truth to vs, the word of God. For many erre herein, because they thinke that such and such things are necessary to the being in state of grace, which are not; and that such and such things are sufficient to the being of a Christian which are not.

Secondly, Take heede that you faile not in your *assumption and application* of your selfe and of your actions to the rule, though rightly propounded. The *Scripture* must rectifie you in this also. For many a one erreth in this also, saying my actions & condition are according

ding to the rule, or not according to the rule; When indeede they are otherwise then they Iudge. For every mans owne spirit so far as it is sinfull is apt to giue a *false Testimony of it selfe*. David said *he was cast off*, when he was not. The *Sadducees* thought themselves in good state, when Christ saith they were wretched and miserable.

Now that you may not erre either in the Rule, or applicatiō of your selfe to the Rule, you must vse all good meanes to haue your iudgement rightly informed in either point: and then be willing to iudge of your selfe as you are, and of your peace with God as it is.

I told you that the holy Scripture must be your guide, in Iudging what you should be, and what you are; I meane the *Scripture rightly understood*. Now to attaine a righte vnderstanding

standing of the Scripture, and abilitie to iudge your selfe by it, whether you be in state of grace; from the knowledge whereof commeth peace, looke backe vnto Chap. Sect. 2. pag. 23. taking vnto them these following directions.

Trust not your owne iudgement or sense in your owne case, who-soever would vnderstand, and be wise according to Scripture must deny himselfe and not leane to his owne sense or wisdom; but must be a foole that he may be wise, you must not being you conceite to be ordered & framed by the Scriptures. Oh If you who are troubled in Conscience could be nothing in your selues, you would quickly be something in God, and you should quickly know it, If you would be humbled and not nourish pride in you, you should quickly know your state with comfort, I know many of you will

will wonder that I should charge you with pride; you iudgeing your selues to be so base and vile as you doe. Well, for all that I will now proue to your faces that *it is humility you want*, & if it were not that you were proud, you would iudge things otherwise then you do. For first you cannot beleeve in Christ (you say) because you cannot obey him, & be dutifull as a good wife to him; If you could obey, then you could beleeve, whereas you must *first beleeve in Christ*, & take him for your husband, and *beleeve he is your husband*, before you can obey him, can a woman, or shuld a woman obey a man and carry her selfe towards him as to her husband before that she beleeve that he is her husband, If you could obey as you should; Oh, then you thinke Christ would loue you. Is not this from hence, you would be *something*

M m

sa

your selfe for which Christ should cast his loue vpon you. Christ marrieth you not because you were good, but that he might make you good. But you do not see this his work in you, I answer though it be in you, yet Christ will not let you see it, because you will not beleeve that he is yours, and you his, Bring your heart to this, and you will loue him, and obey him abundantly. Is not she a *proud and foolish woman*, that may haue a *Kings sonne* vpon Condition that she will strip herselfe of all her owne proper goods, and let him endow her at his pleasures, yet still she will be *whining and discontented with herselfe* because she hath nothing of her owne to bring to him, for which he should loue her. But you will say Christ hath not endued you with so much grace as to be able to doe as you should,
content

content your selues, If you would but see that he hath married you to himselfe; you then would use the means which he hath appointed whereby he giveth his graces; you would be thankfull for what you haue; you would pray and waite this pleasure for more, relying on his wisdom for how much, and when; If you doe not thus, then in this you shew your selues proud in that you prefer your own wisdom before his.

Let it be supposed that you are not proud standing vpon tearmes of having any goodnelle in you, for which Christ should loue you, but you would with all your hearts be all that you are, in him, & would be beholding to him for taking you, poore, and base as you are. Is there no other pride, thinke you, but when you doe thinke well of your

M m 2 selues,

selves, or would be thought well on, for your *goodnesse*? Yes, there is an other pride which is as dangerous in this case of causelesse doubting; and that is *to be too well conceited of, and to be wedded unto your owne knowledge, and to your owne opinion in Iudging your selues.* Vnderstand it in this particular. The holy *Scriptures* giue you to vnderstand that your state in point of *Salvation*, is good, And Gods experienced children yea his faithfull ministers, who dare not lye for God, much lesse to ease you, they according to the *Scriptures* doe assure you that your state is not as you say it is; but you haue conceits otherwise, and you haue no feeling of comfort, and in your sense to you, it is otherwise; then either the *Scripture*, or the *Ministers* speak. When you will prefer your owne opinion and sense (such as it is) before the iudgement

*Iudgement of Gods word of truth
and before the Iudgement of Gods
ministers, iudgeing according to
this word, Are you not highly
conceited of your owne opini-
on? And are you not strangely
proud? though it may be you
thought otherwise?*

Wherefore if you vnderstand
things aright you must haue a
meane conceite of your owne
vnderstanding, of your owne
opinion, and of your owne
sense. For as you must *deny*
your goodnesse and be poore in
respect of conceite of any
goodnesse in you, if you
would ever looke to haue any
goodnesse from Christ, so you
must deny your *owne opinion,*
knowledge, sense & wisdom, if you
would know spiritual things
aright, and would become
wise through Christ. And that
it may appeare now, that you
are not so well conceited of
your owne opinion touching

M m 3 your

An excellent helpe
to peace of
Conscience

Men over-
gone with
trouble of
Conscience
are most
vnfit to
iudge of
their owne
estate.

your estate, make vse in this
case of *Experienced Christians*,
but especially of *iudicious and
godly Ministers*: hearken to
them, and make vse of their
iudgement and experience and
be not presumptuous of your
owne vnderstanding and fee-
ling. And in times of your
feares and doubts *be not rash*
and suddaine in iudging your
selues. The *Deuill* is a iugler
and your eyes be dazeled, of
all men *you are the most vnfit &
incompetent to iudge of your selues
in this case*. For when ground-
lesse suspition, and causelesse
feares haue like a head-strong
colt got a head, and hath
caught the bit in his teeth, it
will (like to other passions)
carry you headlong whether
it listeth contrary to all right
reason and vnderstanding. In
such suspition and feare of
your estate, you are like a
lealous woman in the fit of her
iealoulie,

icalousie, and feare of her husbands faithfulness; she will *picke matter* out of every thing he doth (though he studie to giue her no occasion of suspicion) *to increase her suspicion* of him, If he be somewhat strange and austere, then (she saith) he loveth her not, but others better. If he be kind to her, then she thinketh that this is but to dazell and blind her eyes; that he may without suspicion giue himselfe to other women. Deale now ingeniously, and answer whether it is not, or whether it hath not bene so with you? I pray mark your absurd and contrary reasonings. When you *prosper*, thence you inferre, sure God doth not loue me for whom he loveth, he correcteth. When God *Whips you* well for this, and doth caste you into greivous *afflictions*, thence you conclude sure God is wrath

M m 4 with

with me, and doth not loue me. If you be troubled in *Conscience*, Oh, then God writes bitter things against you, you can haue no peace. And when he giveth you *quiet of mind*, O, then you feare all riseth from presumption, your case is naught and it was better with you when you had trouble in mind. Is it not thus? Are you not ashamed that you haue bin thus senselesse, and absurde in your owne reasonings; and yet, *this understanding, reason, and sense of yours*, must be marked vnto, before the truth of *Gods word*, and before the *Iudgement* of all men though never so iudicious. Will any body that is wise trust such a iudgement? If an excellent Physition for others, is seldom found to be the best Physition for himselfe in a dangerous sicknesse, but will make vse of one it may be inferiour in
iudgement

iudgement in Physicke to himselfe; for his own wits be not so well his owne in his owne case; then me thinks, it should be your wisdom to make vse of the iudgement of others and not follow your owne sense, But you will say shall I thinke otherwise of my selfe then I feele; I answer, I in some cases, or else you will be counted a wilfull foole, as in the case of an *agüe*, you feele your drinke to be of an odde relish; before you had your agüe you knew it was well relished, and those which bring it tell you it is the same standers by, tast it for you, and, say it is the same, and that it is excellently relished, I hope you are wiser in such a case as this, then to conclude according to your feeling; and tast, every one seeth that the fault was in your pallate, not in the drinke. Even so it is with you when the pallate of

*Reply.**Ans.*

Mm 5 your

2 Cor. 1. 4.

1 Theff 5.
14.

Ila. 50. 14.

your vnderstanding is dis-
tempered with a shaking fit of
groundlesse, & faithlesse feare,
wherefore in this state, *deny your
owne sense and trust not your own
iudgement*; but hearken vnto
the iudgement of other men.
And the rather, because God
doth therefore comfort men,
and giue them experience of
his consolations, *that they may
comfort others in like case*. Also
he hath given commandement
to his more vnderstanding, and
more confirmed children that
they should *comfort* you giving
you to vnderstand how it is
with you in the matter of your
soule, better then you can
know of your selues. Nay more
God hath given to his Mini-
sters the *tongue of the learned*
*to speake a word in due season to
the soule that is weary*. Should
not the iudgements of these be
regarded? But which is most
of all God, hath not onely gi-
ven

ven to Minister *skill*, to discern
your state better then your
selues, but *power and authoritie*
when they shall see cause *in his*
name to absolve you, and to as-
sure you, that (if it be with
you, according as you doe
thus, and thus, relate your state
to be) you are in Gods favour,
and in state of grace. I meane
not that you should *hang your*
faith vpon any mans, or any
mens iudgement; but when
that men iudicious, being in
better case to iudge of you,
then you are to iudge of your
selues, shall by the *Word of*
God, and by *authoritie from him*
giue you hope and comforts;
you ought to comfort your selues
by these means. Thus much I
haue said that your iudgement
might be fitted to vnderstand a
right in what state you stand.
Which if you will obserue it, it
will be an excellent furtherance
towards the obtaining of peace.

Now

Ioh. 10. 23.

Meanes to
get and
keepe true
peace.

Now I will shew by what meanes, you may haue iust cause and matter for your iudgement to worke vpon, whence it may giue you peace and comfort.

If you would haue peace & comfort in your soules, then first and chiefly you must *get and cherish the spirit of God in you*, for though I grant that you can haue no feeling witness to your selfe (say whatsoever can be said) *untill your spirits can witness that you are Gods children*; yet your spirits are not to be trusted in their witnessing, but onely so far forth as the *Spirit of God doth witness to your spirits* that it is so, that you are indeed his children. Whatsoever comfortable conceites a man may haue in himselfe of his good estate in grace, he can haue no true ioy, and comfort but by the *holy Ghost*, whose proper worke,

worke it is to *comfort* & is therefore called the *Comforter*. For *by him only a man can know*, & by him a man may know *the things which are giue him o^r God.*

Ioh. 14. 16.

1 Cor. 2. 12.

But it will be said, the *Spirit bloweth where it listeth*, how is it possible for any man by any meanes to get it?

Reply.

In respect of mans own ability, it is as vnpossible for him to get the spirit to come into, and to moue in his heart, as it was for thole impotent felke which lay waiting at the *Poole of Bethesda* for the *Angels* comming to mooue the waters to caule the said moving of the waters, yet they *waiting*, the waters were mooued, and ever and anone they that waited, and gaue not over waiting at the poole were benefited. Thus if men will *the waite in use of the meanes* wherein, and whereby God doth giue and continue his holy spirit to men

Ans.

Ioh. 5. 3. 4.

men they may looke to haue it.

Mat 5. 3. 4.
5. 6

Isa. 44. 3.

The first meanes to get the spirit is to *be an empty scule* sensible of the losse of that which once you had in Adam, you must mourne, and hunger and thirst after grace, If you will doe thus, you may expect the receiving of the spirit. For God saith that *he will power water upon him that is thirsty,* &c. *I will power my spirit upon thy seed,* saith he, to the Church.

Secondly, *you must know that there is an holy Ghost,* and not only so, but to know him to be God, and *you must believe him to be the comforter;* And, as it is in our Creede giue him this honour and glory as to *believe in him and to rest on him for sanctification and comfort,* this is the way to haue the spirit, and to be sure of it that you haue it. Our Saviour saith that the *not knowing*

knowing or beleaving hereof is the cause why the world receive not the Spirit.

Ioh 14.17.

Thurdly, *be constant and diligent in reading, hearing, and meditating of the word of God especially of the blessed history and promises of the Gospel: You must wait for it in motions & stirring of Gods word in you by Gods meanes, then as Cornelius and his company received it at Peters Sermon and as the Galatians, at the hearing of faith so may you. For the Gospel is called the Ministry of the spirit.*

AQ 10.44.

Gal 3.5.

1 Cor 3.68

Fourthly, *Pray for the spirit, & though you cannot pray well without the Spirit, yet sith it is Gods wil that you should pray for it, set about Prayer, as well as you can, then God, will enable you to pray for the spirit, and you shall have it. For Christ saith if ye that are evill know how to giue good gifts to your children:*

Luk. 11 13.

children? *How much more shall your heavenly Father give the holy spirit to them that aske him?* As these are meanes to get the spirit, so they are meanes to continue, nourish and increase the graces of the spirit.

Eph. 4 30.

1 Thess 5.
19.

Fittly, If you would keepe and nourish this spirit, *you must take part with it in its lusting against the flesh*, you must not resist, but willingly receive the comfortes and motions of the spirit, and must doe your best to bring forth the fruites of the spirit, you must take heed that you neither *grieve nor quench the spirit*; It is grieved, when it is resisted, croiled, or opposed any way. It is quenched as fire is two wayes; first *by throwing on water*, all sinfull actions as they be greater or smaller, are as water, they doe accordingly more or lesse quench and abate the *Spirits operations*. Secondly fire may be quenched and put out

out by withdrawing of wood and
fewell; All neglect, or negligent
vsing of the Word, Sacrament,
Prayer, Meditation, and holy
conference, and communion
of Saints; doe much chill and
quench the spirit: Whereas
the dayly and diligent vse of
all these, doth much increase,
strengthen, stirre vp and in-
flame it, Whence must needs
follow much peace and com-
fort. Now when you haue got-
ten this holy Spirit and haue
any proofes of the holy spirits
being in you, then you ought
to rest satisfied in the *Spirits*
witnesse to your spirit, your
spirit should doubt no more,
For even in this that God hath
giuen you his spirit, the very
being of it in you is a reall
prooffe and the greatest confir-
mation that can be of your be-
ing in state of grace. For you
are *annointed* what greater con-
firmation would you haue of
being

1 Ioh 3.27
Rev. 1.6
Eph. 4.30.

2 Cor 1.22
Eph 1.14.

How the
Spirit doth
witness to
a man that
he is Gods
child.

being made *Kings and Priests to God*; you are by his spirit sealed to the day of redemption, *What greater confirmation can there be of Gods Covenant, and will and Testament towards you.* It is the *Earnest of your inheritance*, Which giveth present being, and beginning to the Covenant, and bindeth to the perfect fulfilling it in its time, you are so surely Gods, when he hath given you his Spirit, that vnlesse you can thinke he will *lose his Spirit, the earnest which he gave you*, you can haue no cause to think that he will loose you, or not fulfill the promise of salvation made vnto you, whereof his spirit is earnest, and part of the Covenant.

This *Spirit* doth witness to a man that he is the child of God, two wayes. First by immediate witness and suggestion. Secondly by necessary inferences by signes, from the infallible

fallible fruites of the said spirit;
 by which latter witnesse you
 may know the former to be a
 true testimony: from Gods
 spirit, the *spirit of Adoption*;
 and not from a spirit of error
 and presumption. For this
 spirit of Adoption it is a spirit
 of ^a grace and supplication, it is
 spirit of ^b Godly sorrow, and it is
 a spirit of *spirituall ioy*. Where it
 doth testifie that you are Gods
 children, there it will giue you
 new hearts causing you to de-
 sire and indeavour to liue like
 Gods children, in reverent
 feare and loue, leading you in
 the right way, checking you
 and calling you backe out of
 the way of sinne; stirring you
 vp to prayer, with sighs de-
 sires and inward grones at least
 making you to confesse your
 sins, and to aske and hope for
 pardon in the name of Christ.
 And wil stil be putting you on
 to liue like obedient children;
 giving

^a Zack. 12.

10.

^a Rom. 8. 26^b Isa. 61. 3.

giving you no quiet if you do not,

Secondly, if you would haue the inualueable lewel of peace, then *Abstaine as much as is possible from the act of all grosse, and from all presumptuous finnes; and from the allowance of any sinne.* For the more sinne, the more guilt, and the lesse sin, the lesse guilt: Now, the lesse guilt lyeth vpon the Conscience, the more peace of Conscience, the more guilt, the lesse peace.

Thirdly, *when you fall into sin* (for who liueth and sinneth not) then with all speede affect your heart with godly sorrow for it, cause it to be a burden and a load and wearinesse to the conscience; but withall, affect your hart with hope of mercy forgiveness and grace through Christ. Then with all humble submission you must seeke vnto God the God of peace, but come to him by Christ Iesus the prince of peace
upon

Isa. 6. 16.

upon whom lay the chastisement of
your peace, Aske mercy and for-
giveness. Aske repentance,
grace and new obedience. Be-
leeve in Christ. If you doe all
this, then you come unto Christ,
and unto God by Christ accor-
ding to his Commandement,
and you have his sure promise
that *you shall have rest to your
soules. This doe, for in Christ
onely can you have peace. This
true application of Christs
bloud, and satisfaction, will so
sprinkle the Conscience from the
guilt of sinne; that there shall
remaine no more Conscience for
sinne, that is, no more guilt
which shal draw vpon you any
punishment for sinne; whence
must needs follow peace of Con-
science; because the Conscience
hath nothing to accuse you of,
guiltinesse being washed off by
Christ blood. As soone as David,
after his foule sins, could come
thus to God, his heart had ease.*

But

112. 53. 5.

* Mat. 11.

19.

* 1 Joh. 16.

33.

* Heb. 9. 14

* Heb. 10. 12

* Heb. 10. 2.

Heb. 9. 14.

Psal. 32. 3.

4. 5.

How to
keepe the
Conscience
tender, See
also Cap. 14
pag. 93.

But when you haue thus gotten a good and cleare Conscience, take heed of defiling it againe or giving it any matter of vnrest; Be as tender in keeping your Conscience vnspotted, and vnwounded, as you are of the aple of your eye. Sin not against knowledge & conscience, and in any case smother not the good checks and watchwards of your Conscience. For if being washed you doe againe defile it, this will cause new trouble of heart, and you must againe apply your selues to this last prescribed remedy.

Mat. 11. 29

For this cause in the fourth place Christ having taken vpon him *the burden of your sinnes* which was intollerable, you must take vpon you, and submit vnto *the yoke of Christs service* which is light and easie. You must indeavour to doe whatsoever he hath Comman-
ded

ded in his word and Gospell, following his steppes in all his imitable actions; in all humility & meekenesse in all spiritual & heavenly mindednesse. When you can thus subiect your selues to Christ in holinesse you shall haue peace. For the holy Ghost saith the *worke of righteousnesse is peace*; and againe saith, *To be spiritually minded is peace*, that is, bringeth with it peace. I comprehend Christs yoke of the Gospell in these Three Faith, Hope and Love. As these three be in you and abound, in the same degrees shall peace be in you, and shall abound.

Isa. 32. 17.
Rom. 8. 6.

Having Faith in Christ Rom. 5. 1.
(saith the *Apostle we haue* Rom. 8. 33.
peace with God. It is God that Iustifieth, who shall lay any thing to your charge. *Hope will make you waite*, and expect with patience for the accomplishment of Gods sure promises;

Rom. 8. 25.

Heb. 6. 18.

16.

promises; whereby it will hold you as steadie, and as sure from wrack of soule, as any *Anchor* can hold a ship; God doth therefore giue hope that it may be as an *Anchor sure and stedfast*; Though while you are in the Sea of this world it doth not keepe you so quiet, but that you may be in part tossed and disquieted with the waues and billowes of feare and doubt, to try the goodnesse of your vessell and strength of your *Anchor*, and tackellings; Yet you shall be sure not to make shipwracke of Faith and a good Conscience, if you shall lay hold vpon this hope set before you.

And as for *Loue*, They that loue the Lord shall haue peace, you must therefore loue God, loue his ordinances and his people; Loue God with all your heart; Loue yourneigh-
bours,

hours as your selues, loue Gods
Commandements, For great *Psal. 119. 65*
peace shall they haue (saith
the Prophet) that loue Gods
Law, and nothing shall offend
them.

Whosoever doe thus take
vp Christs yoke and follow
him, shall finde rest to their
soules, And peace shall be vp-
on them, as upon the Israell of
God. *Mat. 11. 29.*
Gal. 5. 16.

Fifthly, If you would haue
peace, vse all good meanes,
whereby you may be oft put in
remembrance of the exhortati-
ons and consolations of God.
They in the Hebrews were
therefore out of quiet, and
readie to faine in their
minde, both because they
forgot the exhortation, which
sayd, My Sonne, despise not
the chastning of the Lord
&c. And because they for-
got the consolation which
saith, Whom the Lord loveth

Heb. 12. 5.

Heb. 12. 6.

N n

bee

Meanes of
being put
in minde of
Gods con-
solations.

Rom. 15 4.

Isay. 12. 3.
Isay. 66. 11.

bee chasteneth.

The Principall meanes of being put in minde of Gods Consolations are these following.

1. *You must be much Conuersant in Scriptures*, by reading, hearing, and meditating thereon. For they were all written to that end, that through patience and comfort of the Scriptures, you might haue hope.

The Scriptures of God they are the very Wells and Breasts of consolation and Salvation. The Law discovers sinne, and by its threats against you, and by relating Iudgements executed vpon others, doth drine you to Christ; The promises of the Gospell made to you, and the signification of the accomplishments thereof to others, doe settle and confirme you in Christ, whereby your heart,

heart, is filled with ioy and consolations. The Gospell is called the Gospell of peace, and the Ministers of the Gospell are said to bring glad tydings of this peace. It is the bright shining light in the Gospell which will guide your feet in the way of peace.

Rom. 10. 25

Luk. 1. 79

2. Be much in good company, specially in theirs, who are full of ioy and peace in believing, Whose example and Counsell will minde you of ioy and comfort, and will be of excellent vse vnto you to establish you in peace.

Sixly, and lastly, Acquaint your selfe with God, touching the course hee useth to take with his children in bringing them to glorie; Acquainte your selfe with God also in praying much for peace, vnto him who is the God of peace, the Father of mercies, and the God of all consolation; then shall you

Job 32. 27.
 &c.
 Psal. 85. 8.

haue *peace* and much good shall be vnto you. For it is *God that speaketh peace to his people*, wherfore assuredly his answer to him that asketh peace, will be an answer of peace, *even this peace which passeth a'l vnderstanding.*

Thus, having directed my pen not onely to you in particular, in this tract of peace, but vnto all other that need and desire it, you may see the excellency of peace, together with the impediments, furtherances and meanes of peace. Shun the iimpediments, Improve the furtherances, and I dare assure you, that albeit in this life you may still feele a conflict betweene faith and doubting, betweene hope and feare, and betweene peace, and trouble of minde; yet in the *end* you shall haue *perfect peace*; and in the meane time though

Psal. 37. 37.

though I cannot promise you
to haue alwayes that peace,
which will afford you *sense of*
it; yet God hath promised, that
you shall haue that *which*
shall keepe your hearts and minds
in Christ; And what would
you haue more?

Thus I haue endeououred
to satisfie your godly desire.
I haue of purpose written
much in as few words, as the
points in hand would well
beare it; I did it the rather,
not onely because writing is
tedious to me, but because I
know that you are establi-
shed alreadie in these truches,
wherefore these may be suf-
ficient to helpe you, vnto di-
stinct notions of the most ne-
cessarie things, that belong to
a Christian life, and to put
you in remembrance. I haue
omitted many *allegations of*
Scriptures, and haue forborne
to write out many that are
N n 3 alleredged.

Rom. 15. 13
 Heb. 13. 20
 21

alleged. It was partly for
 haile, partly for mine own ease;
 but I considered that you are
 much conversant, and well
 read in the *Scriptures*; I pray
 turne to the places both in the
li. e. & in the *Margent*, for you
 will find, that for the most part
 the *life of each point in hand* lyeth
 hid in the *text of the Scripture*
alleged. I thank God I haue
 reaped much benefit to my self
 in studying, and penning these
 directions. I pray God that you
 may reape much good in rea-
 ding of them. Now the God of
 hope fill you with all ioy and peace
 in believing. And the God of peace
 that brought again from the dead
 our Lord Iesus, that great Shep-
 hard of the sheepe, by the blood of
 the everlasting Covenant, make
 you perfect in every good worke to
 doe his will, working in you that
 which is well pleasing in his sight,
 through Iesus Christ, to whom be
 glory, for ever and ever Amen.

F I N I S.

A Table of the chiefe things
observable in this Booke.

A

Doubts of Gods love, because
of grievous Afflictions, re-
mmed. 2^d. 71.

In what cases God vsually doth not
Afflict his children. 2^d. 75.

The ends why God doth grievous-
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